

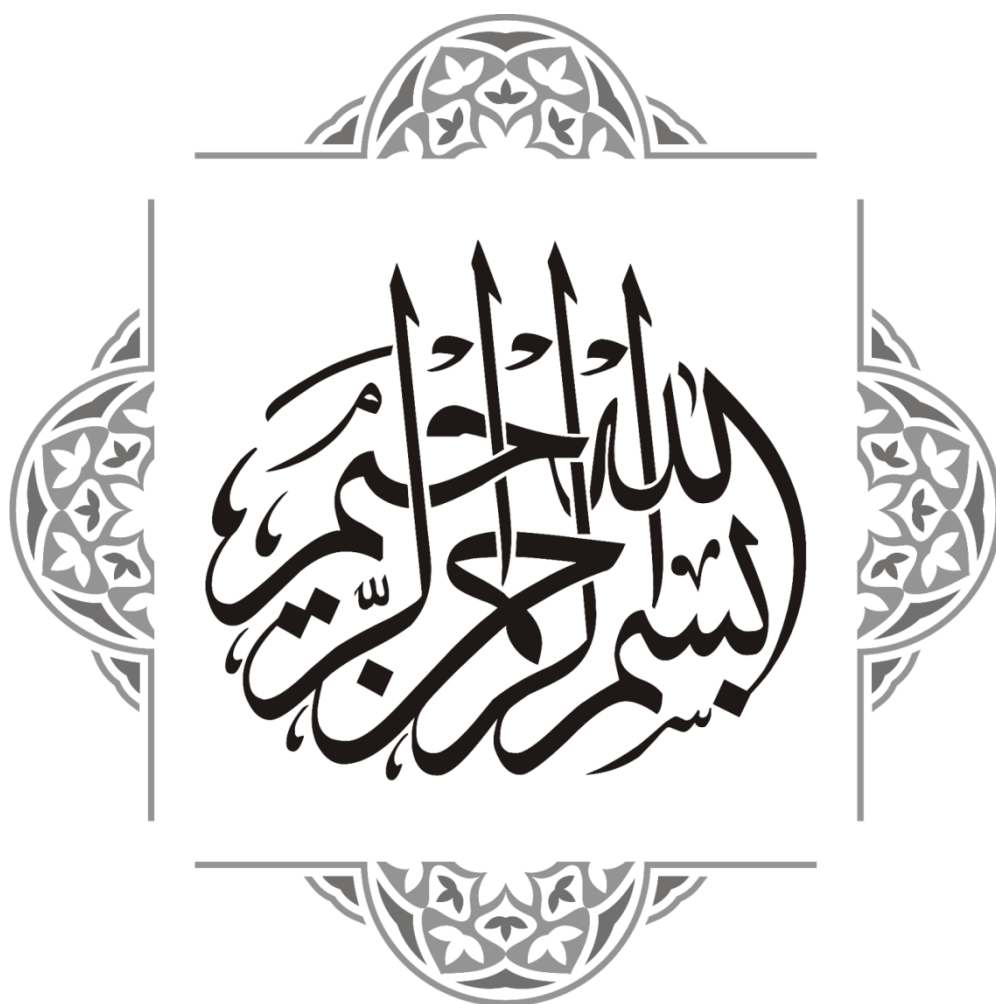
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# JIHAD WITHOUT BORDERS

ATTACKS IN THE WEST FROM AN  
ISLAMIC PERSPECTIVE

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# **JIHĀD WITHOUT BORDERS**

## **ATTACKS IN THE WEST FROM AN ISLAMIC PERSPECTIVE<sup>1</sup>**

**‘ABDULLĀH ASH-SHAYBĀNĪ**

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<sup>1</sup> The main body of this work has been adapted from the chapter ‘*Where Should Jihād be Waged?*’ in A. Shaybānī ‘*The Book of Qitāl: The Foundations of Jihād, Its Contemporary History, Strategy and Tactics of Islamic Warfare, and Their Related Rulings*’, Distance of a Month’s Journey Publications (unreleased)

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*All praises belong to Allāh, and may His Peace and Blessings be upon His  
final Prophet and Messenger*

## INTRODUCTION

Much has been said about ‘Islamic terrorism’ in light of recent attacks in the West, targeting the US, Britain, France, and a number of other European countries. Western politicians and commentators appear to have reached a consensus that such ‘barbaric’ attacks have nothing to do with Islām and are the sole actions of a small group of extremists, bent on distorting the religion of Islām to justify their actions. Indeed, many Muslims also echo these sentiments, stating unequivocally that these ‘actions, and individuals have nothing to do with Islām’, effectively reinforcing the Western narrative.

However, this discourse seems to ignore one important voice - Islām’s. Western governments and media has for a number of years attempted to dictate to Muslims what Islām is, or should be - A version of Islām compatible with western ideals, principles, and (global) interests. Unfortunately, many Muslims, especially in the West, have become confused with these conflicting narratives - that of the West’s, and that of Islām’s. Consequently, many are now in doubt as to what the ‘Islamic perspective’ is

on a range of contemporary (and some old) issues faced by Muslims in the twenty-first century, with one such issue being that of *Jihād*.

Therefore, in order for Muslims to avoid falling into the situation Allāh, the Exalted, warns the believers about when He says,

﴿وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۚ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ ۚ وَلَئِنَّ آتِّبَعْتُ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ ۚ مَا لَكَ مِنَ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ﴾

***And never will the Jews and the Christians approve of you until you follow their religion. Say, “Indeed, the guidance of Allāh is the [only] guidance.” If you were to follow their desires after what has come to you of knowledge, you would have against Allāh no protector or helper..<sup>2</sup>***

As such, it is crucial that Muslims view world events through the perspective of Islām, as is it found in the Qur’ān and the *Sunnah* of the final messenger Muhammad ﷺ, as it was understood by his companions and those early generations. Those about whom the Prophet ﷺ was referring to when he ﷺ said,

خير الناس قرني ثم الذين يلونهم ثم الذين يلونهم

*“The best generation is my generation, then those who follow (come after) them, then those who follow them.”<sup>3</sup>*

In addition, Shaykh al-Islām Ibn Taymiyyah<sup>4</sup> stated, “and in relation to matters pertaining to *Jihād* it is *Wājib* (obligatory) that we take opinions from

<sup>2</sup> *Al-Baqarah* (2):120

<sup>3</sup> *Sahīh al-Bukhārī: Kitāb ar-Riqāq* (6429)

<sup>4</sup> He is *Shaykh al-Islām*, *Taqī ad-Dīn* Abī al-‘Abbās Ahmad bin ‘Abd al-Halīm bin ‘Abd as-Salām bin Taymiyyah. He was born in Harran, on the 10<sup>th</sup> of Rabi’ al-Awwal 661 *hijrī*, and moved to Damascus when he was seven years old. He was famous for his extensive

people who possess the correct (understanding of the) religion<sup>5</sup> and practically understand, and have experience relating to current affairs. As opposed to those who understand the current affairs, however possess only a theoretical and superficial understanding of the religion, and/or those who are not even aware of current affairs, both of whose opinions/rulings should not be taken.”<sup>6</sup>

Thus, combining the aforementioned perspective with the guidance of those described by ibn Taymiyyah, will ultimately enable the Muslim to react, and interact with current events in a way that is pleasing to their Lord and Sustainer.<sup>7</sup>

Consequently, whatever is in line with Islām and the truth will be accepted, regardless of its source, and whatever is contrary to Islām, will be rejected and opposed irrespective of the consequences. This attitude will empower Muslims to assume responsibility over their religion, and position themselves to educate both fellow believers and disbelievers on what Islām really is, what it stands for and promotes. Also what it is not and what it rejects, thus bringing the words of Allāh to life in their lives.

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knowledge, understanding of the religion, opinions, piety, abstinence, and the works that he authored, many of which continue to be studied in Islamic institutions, mosques, and Muslim homes across the world. He was also a leading figure in inciting and leading the Muslims in their *Jihād* against the Mongol swathes that, up until that point, had decimated the Muslim *Ummah*. He was imprisoned by those who opposed him a number of times throughout his life because of his stances in defence of the truth. *Al-Hāfidh* (ibn Hajar) adh-Dhahabī said about him, “If I had to swear standing between the corner of the *Ka'bah* and the *Maqām* of Ibrāhīm, I would swear that I have not laid my two eyes on anyone like him, nor has he seen anyone as knowledgeable as himself.” He died in Damascus in the year 728 *hijrī*.

<sup>4</sup> *Majmū' al-Fatāwā* (10/191)

<sup>5</sup> Which enables them to apply their religious knowledge to the current situation.

<sup>6</sup> *Al-Fatāwā al-Kubrā* (3/609)

<sup>7</sup> A loose translation of Allāh's name الرزاق (*Ar-Razzāq*)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ ۖ لَا أَعْبُدُ مَا تَعْبُدُونَ ۖ وَلَا أَنْتُمْ عَابِدُونَ مَا  
أَعْبُدُ ۖ وَلَا أَنَا عَابِدٌ مِّمَّا عِبَدْتُمْ ۖ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ۖ لَكُمْ  
دِينُكُمْ وَلِيَ دِينِ﴾

***﴿Say, “O disbelievers, I do not worship what you worship.  
Nor are you worshippers of what I worship. Nor will I be a  
worshipper of what you worship. Nor will you be worshippers  
of what I worship. For you is your religion, and for me is my  
religion.”﴾<sup>8</sup>***

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<sup>8</sup> Al-Kāfirūn (109):1-6



## DEFINING KEY TERMS

- The term **Islamic Perspective** refers to the way in which Allāh or the Prophet Muhammad ﷺ commanded the believers to deal with a given situation, or how a given act was classified according to the (classic) principles of Islamic Jurisprudence (*Fiqh*<sup>9</sup>). The sources relied upon for the above, or that which constitutes ‘evidence’ in Islām, are found in the Qur’ān, the *Sunnah*<sup>10</sup> of the Messenger of Allāh, and the *Ijmā*<sup>11</sup> (consensus). They, being divinely inspired, constitute final and indisputable proof for Muslims.

Notwithstanding that, there have always been differences of opinion amongst Islamic scholars as to what the correct Islamic perspective is, or should be on a host of matters. Some of these differences can be found

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<sup>9</sup> ‘*Fiqh*’ (الفقه) refers to the science of deducing Islamic laws from evidence found in the sources of Islamic law. By extension, it also means the body of Islamic laws so deduced. (*The Evolution of Fiqh*, p.12)

<sup>10</sup> The term ‘*Sunnah*’ refers to the statements and actions of Prophet Muhammad ﷺ, as well as the statements and actions of others done in his presence which did not meet his disapproval. The *Sunnah* is considered the second source of revelation based on Allāh’s statement in the Qur’ān;

﴿وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۖ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ﴾

﴿He does not speak from his desires. Verily it is inspiration which has been revealed.﴾ [An-Najm (53):3&4]. (*The Evolution of Fiqh*, p.38)

<sup>11</sup> *Al-Ijmā*’ (الإجماع): consensus of Islamic scholars. It constitutes the third source of evidence in Islamic Jurisprudence (*Fiqh*), after the Qur’ān and the *Sunnah* of the Messenger of Allāh ﷺ

dating back to the era the companions of the Prophet Muhammad ﷺ. They resulted from differences in knowledge, understanding, and their interpretation of the intent of Qur'ānic verses or statements of the Prophet ﷺ, also how they were to be applied to situations and problems not directly encountered during the lifetime of the Prophet ﷺ. In which case, the scholar in not finding evidence directly referring to the situation in which he or she is encountered with, would use personal deductions (*Ijtihād*) based on similar evidence(s) or situations in which a clear text was present, to arrive at the correct ruling. It goes without saying that, since this method is not divinely inspired (such as the Qur'ān, *Sunnah*, or *Ijmā'*), it is open to mistake and error, and therefore is not considered as 'binding' on *all* Muslims to accept, and/or follow in the presence of other 'acceptable' opinions.

Therefore, it must be remembered that some differences of opinion are Islamically acceptable, such as when there exists authentic textual evidence appearing to support multiple views or positions. However, other differences are unacceptable and are blameworthy, such as when there exists no textual evidence from the Qur'ān, *Sunnah*, or *Ijmā'* to support such opinions.

- The terms **Prophet Muhammad**, **Prophet**, **Messenger**, and **Messenger of Allāh** ﷺ, will all be used interchangeably throughout this work, and are all referring to Muhammad ibn 'Abdullāh ibn 'Abdul-Muttalib, Allāh's final Prophet and Messenger sent to all of mankind ﷺ.
- If used in its unqualified form, the term **West** refers to western governments, and not necessarily their citizens and their general public.
- According to the Oxford Dictionary (online), **Terrorism** is defined as, "The unlawful use of violence and intimidation, especially against civilians, in pursuit of political aims." However, since the West's announcement of the 'War on Terror', the term has undergone substantial redefinition in order for it to apply to ones enemy, without it applying to allies, as the original definition was far too broad for this purpose. Nevertheless, the vast majority of these attempts have failed, and as such,

currently the term is used more as a buzzword than an actual legal or linguistic definition. Because of which, once someone has been labelled with the term, no questions are asked, and ‘guilt’ is automatically assumed, especially if that someone happens to be a Muslim.

However, according to Islām, the terms **terror** and **terrorism** refer to something altogether different. Allāh refers to the concept in a number of places in the Qur’ān:

He says,

﴿سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا ۖ وَمَأْوَاهُمُ النَّارُ ۚ وَبِئْسَ مَثْوَى الظَّالِمِينَ﴾

*﴿We will cast terror into the hearts of those who disbelieve for what they have associated with Allāh of which He had not sent down [any] authority. And their refuge will be the Fire, and wretched is the residence of the wrongdoers.﴾*<sup>12</sup>

Ibn Kathīr<sup>13</sup> comments on this verse saying, ‘Allah [...] conveys the good news that He will put fear of the Muslims and feelings of subordination to the Muslims in the hearts of their disbelieving enemies, because of their disbelief and polytheism. And Allah has prepared torment and punishment for them in the Hereafter. [...] In addition, [...] the Messenger of Allāh ﷺ said, “I was given five things that no other Prophet before me was given. I was aided with fear the distance of a month’s journey...”’<sup>14</sup>

<sup>12</sup> *Āl ‘Imrān* (3):151

<sup>13</sup> Al-Hāfidh Adh-Dhahabī (d.748 *hijrī*) (one of the teachers of ibn Kathīr) wrote that Ibn Kathīr was, “*The Imām, scholar of jurisprudence (fiqh), skilful scholar of Hadīth, renowned Faqīh and scholar of Tafsīr who wrote several beneficial books [among them his famous Tafsīr and the monumental historical work, Al-Bidāyah wa’n-Nihāyah].*” He died in Damascus in 774 *hijrī*.

<sup>14</sup> *Tafsīr ibn Kathīr* (2/287-288), explanation of verse 3:151. The *hadīth* is reported by both al-Bukhārī and Muslim

In another verse Allāh says,

﴿وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطْئُوهَا ۚ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا﴾

*And He brought down those who supported them among the People of the Scripture from their fortresses and cast terror into their hearts [so that] a party [i.e., their men] you killed, and you took captive a party [i.e., the women and children]. And He caused you to inherit their land and their homes and their properties and a land which you have not trodden. And ever is Allāh, over all things, competent.﴾<sup>15</sup>*

Also,

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ﴾

*And prepare against them whatever you are able of power and of steeds of war by which you may terrorize the enemy of Allāh and your enemy and others besides them whom you do not know [but] whom Allāh knows.﴾<sup>16</sup>*

Therefore, the terrorism that the believers are commanded to perform, and the terror that Allāh Almighty himself casts into the hearts of the disbelievers because of their crimes, are praiseworthy forms of terrorism being divinely legislated and in pursuit of a noble goal. However, the terrorism conducted by the West and her allies against the weak and defenceless in pursuit of their own selfish interests, is indeed the most condemnable form of terrorism, rightly deserving of a 'War on Terror'

<sup>15</sup> Al-Ahzāb (33):26-27

<sup>16</sup> Al-Anfāl (8):60

being waged against its perpetrators and those who enable and support them.

- ***Jihād*** refers to a broad concept in Islām, which involves struggling to the utmost in pursuit of Allāh’s pleasure.

Shaykh ibn Taymiyyah defined the concept as, “*Jihād* in its truest sense is striving (to the best of one’s ability) to attain all that Allāh loves, whether in terms of through belief(s) or righteous actions. It is (also) to strive to repel all that Allāh dislikes, whether perpetrated by the disbelievers, the wicked, or the sinners.”<sup>17</sup>

While it is true that the term does encompass struggling against ones (evil) desires to disobey Allāh (*Jihād an-Nafs*) and speaking the truth,<sup>18</sup> it primarily refers to waging war against the disbelievers for the sake of Allāh’s Word reigning supreme. As such, Allāh says, **﴿And fight them until there is no fitnah [i.e. polytheism/disbelief] and [until] the religion, all of it, is for Allāh﴾**<sup>19</sup> Additionally, Messenger of Allāh ﷺ commanded the believers, “*Fight against the polytheists with yourselves, your wealth, and your tongues.*”<sup>20</sup> He ﷺ also said, “*The one who fights to make the word of Allāh the highest (superior) is the one fighting for the sake of Allāh.*”<sup>21</sup>

The classical scholars/schools of Islamic Jurisprudence (*Fiqh*) defined *Jihād* as:

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<sup>17</sup> *Majmū’ al-Fatāwā* (10/191)

<sup>18</sup> In reference to the *Hadīth* recorded in *Sunan Abū Dawūd* and *Jāmi’ at-Tirmidhī*, in which the Messenger of Allāh ﷺ said, “*The best Jihād is a word of justice in front of a tyrannical ruler.*”

<sup>19</sup> *Al-Anfāl* (8):39

<sup>20</sup> *Sunan Abū Dawūd* (2504), *Sunan an-Nasā’ī* (3097), *Musnad Ahmad* (12268), and *Sahīh ibn Hibbān* (4708). Authenticated by al-Albānī in *Sahīh Abī Dawūd* (2262)

<sup>21</sup> *Sahīh al-Bukhārī* and *Sahīh Muslim*

**Hanafi**<sup>22</sup> - “Calling to the true religion (Islām), and fighting whomsoever does not accept this call [by either becoming Muslim or accepting the authority of Islām].”<sup>23</sup>

**Maliki** (ibn ‘Arafah)<sup>24</sup> - “It is the Muslim fighting the disbeliever, who does not have a valid treaty, to raise the word of Allāh...”<sup>25</sup>

**Shāfi’i**<sup>26</sup> - “Fighting the disbelievers to make Islām victorious.”<sup>27</sup>

**Hanbali**<sup>28</sup> - “It is to fight against the disbelievers specifically, as opposed to the Muslims fighting against rebellion (within the Islamic state), banditry, and other than these (which are general types of fighting).”<sup>29</sup>

Throughout this work, this general definition (i.e. fighting the disbelievers) described by the Prophet Muhammad ﷺ as the ‘peak’ of Islām,<sup>30</sup> is implied whenever the term ‘Jihād’ is found in its unqualified form.

<sup>22</sup> Referring to the first of the four major schools of Islamic Jurisprudence (*Fiqh*), founded by *Imām* Abū Hanīfah (80-150 *hijrī*) and his companions. The followers of this school are referred to as *Ahnāf*, or *Hanafi*’s [Anglicised form].

<sup>23</sup> *Ad-Dar al-Mukhtār ma’a Hāshiyah ibn ‘Ābidīn* (3/121)

<sup>24</sup> Referring to the second of the four major schools of Islamic Jurisprudence founded by *Imām* Malik (93-179 *hijrī*). The followers of this school are referred to as *Malikīyyah*, or *Maliki*’s [Anglicised form].

<sup>25</sup> *Sharh Hudūd ibn ‘Arafah* (1/287)

<sup>26</sup> Referring to the third of the four major schools of Islamic Jurisprudence founded by *Imām* ash-Shāfi’ī (150-204 *hijrī*). The followers of this school are referred to as *Shafi’īyyah*, or *Shafi’i*’s [Anglicised form].

<sup>27</sup> *Hāshiyah al-Jamal ‘alā Sharh al-Minhaj* (5/189)

<sup>28</sup> Referring to the fourth of the four major schools of Islamic Jurisprudence founded by *Imām* Ahmad ibn Hanbal (164-241 *hijrī*). The followers of this school are referred to as *Hanābilah*, or *Hambali*’s [Anglicised form].

<sup>29</sup> *Kashāf al-Qināh* (3/23)

<sup>30</sup> Referring to the *Hadīth* recorded by Ahmad, al-Hākim, at-Tirmidhī, and ibn Mājah, in which the Messenger of Allāh ﷺ said to his companion Mu’ādh ibn Jabal as they returned from the Battle of Tabūk, “If you want I can tell you the head of the matter, its pillar and its peak,” I [Mu’ādh] said yes O Messenger of Allāh. He said, “The head of the matter is Islām, its pillar is *Salāh* (the prayer), and its peak is *Jihād*.”

## **JIHĀD IN THE QUR'ĀN: HOW THE NOBLE PROPHET ﷺ INTERACTED WITH THE DIVINE REVELATION**

Allāh the Exalted commands the believers in the Qur'ān;

﴿وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُم ۚ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ﴾

*And kill them wherever you overtake them and expel them  
from wherever they have expelled you, and fitnah is worse  
than killing.*<sup>31</sup>

The above verse was amongst the first verses Allāh revealed, decreeing the 'Ibādah<sup>32</sup> (worship) of *Jihād*. It instructs the believers to kill the disbelievers in every place they had previously expelled the Muslims. Ibn Kathīr explains the verse saying, "Your energy should be spent on fighting them, just as their energy is spent on fighting you, and on expelling them from the areas from which they have expelled you, as a law of equality in punishment."

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<sup>31</sup> *Al-Baqarah* (2):191

<sup>32</sup> 'Ibādah: Worship. Shaykh al-Islām ibn Taymiyyah (d.728 *hijrī*) defined it as, "Ibādah is obedience to Allāh in compliance with what He ordered upon the tongues of His messengers." He also said, "Ibādah is a collective noun for every deed including speech and actions, whether they be apparent or hidden, that Allāh loves and is pleased with." (*Fath al-Majīd*, p.17)

Later on, Allāh revealed the verse,

﴿فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ﴾

*kill the polytheists wherever you find them, and capture them, and besiege them, and sit in wait for them at every place of ambush.*<sup>33</sup>

Ibn Kathīr explained in his *tafsīr*, “*then fight the polytheists wherever you find them*”, means, on the earth in general, except for the Sacred Area, for Allāh said,

﴿وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ ۖ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ﴾

*And fight not with them at Al-Masjid Al-Harām, unless they fight you there. So if they attack you, then kill them.*<sup>34</sup>

Allāh said here, *and capture them*, executing some and keeping some as prisoners, *and besiege them, and lie in wait for them in each and every (place of) ambush*, do not wait until you find them. Rather, seek and besiege them in their areas and forts, gather intelligence about them in the various roads and fairways, so that what was made wide looks ever narrower to them. This way, they will have no choice, but to die or embrace Islām, [...] In the two *Sahīhs*, the Messenger of Allāh ﷺ said,

أمرت أن أقاتل الناس حتى يشهدوا أن لا إله إلا الله، وأن محمداً رسول الله، ويقيموا الصلاة، ويؤتوا الزكاة...

<sup>33</sup> At-Tawbah (9):5

<sup>34</sup> Al-Baqarah (2):191



*“I have been commanded to fight the people until they testify that there is no deity worthy of worship except Allāh and that Muhammad is the Messenger of Allāh, establish the prayer and pay the Zakāh...”<sup>35</sup>*

In *Tafsīr Al-Jalālayn* it states, referring to the above verse, that the disbelievers should be killed wherever they are found, “In sacred or profane land. (and besiege them) in fortresses and forts until they are forced out, being killed or becoming Muslim.”<sup>36</sup> While as-Sa’dī states “In any time or place.”<sup>37</sup>

This makes it clear that, according to the classical Islamic scholars, the believers should wage *Jihād* wherever the disbelievers are present, with no regard for international boundaries and borders. *Jihād* therefore, is not restricted to a particular place or land, but rather the Muslims are to wage it according to their capability. The practice of the Messenger of Allāh ﷺ is testament to this.

During his life in Madīnah, he personally led more than a dozen military expeditions and battles, in addition to dispatching his companions on frequent operations deep into the territory of the disbelievers. This was even more so the case after the ‘Battle of the Trench’,<sup>38</sup> whereupon the Messenger of Allāh ﷺ swore an oath pronouncing, “Now we will attack them, and they will not attack us.”<sup>39</sup> After this battle, according to Ibn an-Nuhhās,<sup>40</sup> the Messenger of Allāh ﷺ proceeded to lead his companions in a further ten battles, all of them in the lands of the disbelievers. He ﷺ also dispatched

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<sup>35</sup> *Sahīh al-Bukhārī* and *Sahīh Muslim*

<sup>36</sup> *Tafsīr Al-Jalālayn* p.240

<sup>37</sup> *Tafsīr as-Sa’dī* p.306

<sup>38</sup> Also known as the Battle of *al-Ahzāb* (the Confederates). This took place in the 5th year *Hijri*

<sup>39</sup> *Sahīh al-Bukhārī* 2/590

<sup>40</sup> *Mashāri’ al-Ashwāq*... pp.254-281, and pp.355-364 in the English translation

He is Ahmad Ibrāhīm Muhammad ad-Dimishqī ad-Dumyātī also known as Abī Zakariyyah or Ibn an-Nuhhās. He was a scholar and *Mujāhid* from the past, mentioned by the great scholar al-Hāfidh Ibn Hajar al-Asqalānī with the following words, “He was inseparable from *Jihād* in the front line of Dumyāt, and this is a perfect and excellent quality.” He died in the year 814 *hijri*. (Abridged from the Introduction to *Mashāri’ al-Ashwāq*... p.10, and p.268 in the English translation)

fifty-five military detachments and special operations units into the territory of the disbelievers, an average of between six and seven military operations a year, resulting in a total of at least sixty-five<sup>41</sup> military operations in the lands of the disbelievers within the ten year period he resided in Madīnah.

The military activities of the Prophet Muhammad ﷺ and his companions, not only weakened their enemies, but also acted as a strong 'deterrent' for the disbelievers who were constantly plotting to undermine Islām, and the fledgling Islamic State in Madīnah. Some of which hatched and conducted overtly, while others covertly. Nevertheless, Allāh exposed the disbelievers' real intentions and clarified the true nature of the relationship between the believers and disbelievers, stating

﴿وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا﴾

﴿... they will continue to fight you until they turn you back from your religion if they are able...﴾<sup>42</sup>

Al-Qurtubī,<sup>43</sup> in his *tafsīr*, comments that in light of this revelation, the believers ought be on guard and protect themselves from the evil of the disbelievers.

Moreover, Allāh also revealed the following, instructing the Prophet ﷺ and the believers to take the fight to the disbelievers in order to eradicate any obstacles hindering the spread of Islām. He commanded,

<sup>41</sup> According to Dr. 'Alī Muhammad as-Sallābī in his work, *Ghazwāt ar-Rasūl* ﷺ (p.20), there was a total of sixty-five military operations during the period - twenty-seven expeditions in which the Prophet ﷺ himself led, and a further thirty-eight detachments he despatched his companions to execute.

<sup>42</sup> *Al-Baqarah* (2):217

<sup>43</sup> He is Abū 'Abdullāh Muhammad ibn Ahmad ibn Abū Bakr al-Ansārī al-Qurtubī. A famous Qur'ānic commentator, scholar of *Hadīth* and *Fiqh* from Cordoba, Andalusia (present-day Spain). Amongst his most renowned works is his acclaimed, '*al-Jāmi' al-Ahkām al-Qur'ān*' also known as '*Tafsīr al-Qurtubī*', and '*at-Tadhkirah*'. He died in Egypt in the year 671 *hijrī*.

﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ﴾

***fight them until there is no fitnah and [until] the religion, all of it, is for Allāh.***<sup>44</sup>

Consequently, as al-Qurtubī details in his *tafsīr*,<sup>45</sup> the believers were henceforth duty bound to wage an offensive war against the disbelievers until the latter either embrace Islām, or submit the rule and authority of Islām and desist from any aggression directed against the Muslims.

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<sup>44</sup> *Al-Anfāl* (8):39

<sup>45</sup> Refer to al-Qurtubī, *al-Jāmi' al-Ahkām al-Qur'ān*, 1/723&724 (To date, only the first part of twenty has been translated into English)

## THE JIHĀD OF THE COMPANIONS OF THE MESSENGER OF ALLĀH ﷺ

Abū Basīr, the companion of the Prophet ﷺ waged a ruthless guerrilla campaign against the tribe of Quraysh and their allies during the Prophet's lifetime ﷺ, beginning shortly after the treaty of Hudaibiyyah.<sup>46</sup> Al-Bukhārī<sup>47</sup> in his *Sahīh* narrates, "... So no man from Quraysh who embraced Islām would go out except that he would join Abū Basīr until they formed a strong group. By Allāh, they would not hear about a caravan of Quraysh heading toward *Ash-Shām* except that they intercepted it and killed them (i.e.

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<sup>46</sup> Abū Basīr began his campaign only a short period after the Messenger of Allāh ﷺ conducted the 'Treaty of Hudaibiyyah' in the year 6 *Hijri*. Not only did the Messenger ﷺ not object to Abū Basīr's actions, he implicitly encouraged his companions who managed to escape from the clutches of the polytheists in Makkah to join Abū Basīr in his guerrilla activities. The result of this campaign was the Quraysh begging the Messenger to bring about a halt to Abū Basīr's military activities. Additionally their removal of the clause in the treaty that stipulated that any Muslim who fled from Makkah to the Islamic state in Madīnah during the time, would be required to be handed back to the polytheists of Makkah. (Refer to the biographical accounts of the Prophet Muhammad ﷺ, such as al-Mubarakpuri's, *The Sealed Nectar*, and as-Sallābī's *The Noble Life of the Prophet* ﷺ)

<sup>47</sup> *Imām* al-Bukhārī was born on 13th Shawwāl in the year 194 *hijrī* in Bukhāra in the territory of Khurāsān (West Turkistān). His real name is Muhammad bin Isrā'īl bin Al-Mughīrah Al-Bukhārī. It is unanimously agreed that *Imām* Bukhārī's work is the most authentic of all the other works in *Hadīth* literature put together... He died on 1<sup>st</sup> Shawwāl in the year 256 *hijrī*, and was buried in Khartank, a village near Samarkand. May Allah have mercy on his soul. (Abridged from M. Khan's Introduction to '*Summarized Sahīh al-Bukhārī*, pgs.18&19)

the disbelievers) and took their property.” Ibn Qudāmah<sup>48</sup> commented on his story stating, “Therefore based upon this point, it is allowed for the ones who enter into Islām from the disbelievers, to withdraw to an area and kill those who they are able to from the disbelievers and to take their wealth”<sup>49</sup>, a significant Islamic legal ruling largely obscured from English (non-Arabic) speaking Muslims.

Furthermore, after the death of the Prophet ﷺ, his companions carried on in his footsteps. One of the notable examples is al-Muthannah ibn Hārithah ash-Shaybānī. Originally, from the tribe of Banū Shaybān, and positioned on the border between Iraq and the Arabian Peninsula, al-Muthannah began to launch raids into the (then) Persian territory of Iraq with his fellow tribesmen. He began this campaign sometime before the Caliph Abū Bakr had thought about attacking the Persian Empire. Impressed with Al-Muthannah’s initiative and ability, the Caliph subsequently appointed him as the *Amīr* (commander) over all of the Muslim forces operating in Iraq. While Khālīd (ibn al-Walīd) later went on to succeed him as the general commander over the Muslim army in the region, upon Abū Bakr’s decision to launch an all-out offensive against the Persians.

The eventual conquests of both, the Persian and Byzantium Empires by the companions of the Prophet Muhammad ﷺ, not to mention the spread of Islām and the Islamic State into North Africa, the Iberian Peninsula, and Asia, were not but a continuum of the legacy left by the Messenger of Allāh ﷺ. Allāh praised the companions, and their actions, saying:

﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ﴾

*﴿Certainly was Allāh pleased with the believers when they pledged allegiance to you, [O Muhammad]﴾*<sup>50</sup>

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<sup>48</sup> He is *Imām* Muwaffaq ad-Dīn, ‘Abdullāh ibn Ahmad ibn Muhammad ibn Qudāmah al-Maqdisī, a famous scholar and jurist. He died in the year 620 *hijrī*.

<sup>49</sup> *Al-Mughnī* (10/525)

<sup>50</sup> *Al-Fath* (48):18

And,

﴿مُحَمَّدٌ رَسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ۖ  
تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا ۖ سِيمَاهُمْ فِي  
وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ۚ ذَٰلِكَ مَثَلُهُمْ فِي التَّوْرَةِ ۚ وَمَثَلُهُمْ فِي الْإِنْجِيلِ  
كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ  
لِيَغِيظَ بِهِمُ الْكُفَّارَ ۗ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ  
مَغْفِرَةً وَأَجْرًا عَظِيمًا﴾

*﴿Muhammad is the Messenger of Allāh; and those with him are severe against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allāh and [His] pleasure. Their mark [i.e., sign] is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers - so that He [i.e., Allāh] may enrage by them the disbelievers. Allāh has promised those who believe and do righteous deeds among them forgiveness and a great reward.﴾<sup>51</sup>*

For these reasons, and in accordance with the *Sunnah* of the Messenger of Allāh ﷺ, al-Qurtubī stated in his *tafsīr*, “It is mandatory on the *Imām* to send an army of Muslims to the land of the enemy once every year and the *Imām* should participate himself in such expeditions. If not, then he should send someone capable whom he trusts, to call them to Islām, keep away their harm, (and) to give victory to the religion of Allāh, until they enter Islām or pay (the) *jizyah*”.

<sup>51</sup> Al-Fath (48):29

While some may argue, the above statements and instances all relate to *Offensive Jihād*, which is true, they are included here simply to demonstrate the general and the aggressive nature of *Jihād*, and it's complete disregard for national or geographic borders and boundaries.

## TERRORISM: A GLOBAL JIHĀD WITHOUT BORDERS

There should be no remaining doubt in the minds of the readers regarding the misconception that seeks to restrict *Jihād* to being merely a tool of self-defence, after reviewing the preceding evidence from the Qur'ān, and the actions of the Prophet ﷺ. And even when it is used in a defensive capacity, its nature is still extremely aggressive and intimidating, always seeking out the opportunity to make Allāh's word the highest, and turn the situation around converting aggressor into defender.<sup>52</sup> Nor is *Jihād* restricted to particular lands (i.e. the lands of the Muslims) or particular times, as was stated by Shaykh Yūsuf al-'Uyayrī.<sup>53</sup> He said, "*Jihād* is global. It is not a

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<sup>52</sup> As such, even though Allāh commands the believers to ***"fight in the way of Allāh those who fight against you,"*** [Al-Baqarah (2):190] a command that apparently seems restricted to a defensive fight. However, the inclusion of the phrase ***"in the way of Allāh"*** adds another dimension, evident in the Prophet's statement ﷺ, ***"The one who fights to make the word of Allāh the highest (superior) is the one fighting for the sake of Allāh."*** [al-Bukhārī and Muslim] Therefore, even though the Muslims are responding to aggression, their intention is to spread Allāh's word and His religion, a goal requiring that the Muslims go on the offense after subduing any form of resistance to their message.

<sup>53</sup> He was the *Mujāhid* Shaykh Yūsuf Abū Muhammad bin Sālih bin Fahd al-'Uyayrī. He was a trainer in *al-Fārūq Military Camp* in the days of the first Afghan *Jihād* against the Soviets, and participated in the battles against the US invasion of Somalia during the early nineties. He was instrumental in raising funds, calling to, and benefitting with his knowledge and expertise the *Jihād* in Bosnia, Kosovo, Dagestan, and Chechnya. He authored and produced many audio lectures on the topic of *Jihād* and issues surrounding it, from amongst them being *'Constants in the Path of Jihād'*, *'The Role of The Women in Fighting the Enemies'*, and *'The Reality of The Crusader War'*. He was murdered in the year 1424 *hijrī* (2003 CE)



local phenomenon. Borders or barriers do not stop *Jihād*; they cannot stand in the way of *Jihād*. *Jihād* does not recognize the colonial borders that were made in the countries in the past that were drawn by a ruler on the map; *Jihād* does not recognize those superficial borders.”<sup>54</sup>

Likewise, evidence points towards the obligatory nature of *Jihād*, and that the Muslims are permitted, nay, even obliged at times, to pursue the disbelievers in their lands; because of the latter’s disbelief and aggression against Islām and the Muslims. Moreover, Allāh the Exalted has commanded the believers to

﴿تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ﴾

﴿...terrorize the enemy of Allāh and your enemy, and others besides whom, you may not know but whom Allāh knows.﴾<sup>55</sup>

In reference to this verse, Shaykh ‘Abdullāh ‘Azzām<sup>56</sup> declared, “We are terrorists! And terrorism is an obligation according to the Book of Allāh (i.e. the Qur’ān).” What is more, the Prophet Muhammad ﷺ also praised ‘terror’

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by the Saudi intelligence agency after their perusing him for over a year at the behest of the US government.

<sup>54</sup> al-‘Uyayrī, *‘Thawābit ‘alā Darb al-Jihād’ (Constants in the Path of Jihād)* [English translation]

<sup>55</sup> *Al-Anfāl* (8):60

<sup>56</sup> Shaykh ‘Abdullāh Yūsuf ‘Azzām was born in Palestine in 1941. He obtained a B.A. Degree in *Sharī‘ah* (Islamic Law) in 1966 from the *Sharī‘ah* college in Damascus University, a Master’s Degree in *Sharī‘ah* from al-Azhār University, and a PhD in the Principles of Islamic Jurisprudence (*Usūl Al-Fiqh*) from the same University in 1973. He also held various teaching and university lecturing posts throughout the years. He participated in both the *Jihād* in Palestine in the late sixties and Afghanistan in throughout the eighties. He was a scholar, writer, skilled orator and caller to Islām, in addition to being a *Mujāhid*. He would say, “I feel that I am nine years old: seven-and-a-half years in the Afghan *Jihād*, one-and-a-half years in the *Jihād* in Palestine, and the rest of the years have no value.” His popularity and influence on the Muslim masses was so great that *Time Magazine* said about him, “He was responsible for reviving *Jihād* in the 20<sup>th</sup> Century.” In November 1989 in Peshawar, Pakistan, he along with two of his sons and the son of the late Shaykh Tamīm al-‘Adnānī were assassinated by a roadside bomb whilst on their way to attend the Friday prayers.

as being one of the bounties Allāh favoured him with over the earlier Prophets, evident when he said,

أعطيت خمسا لم يعطهن أحد قبلي، نصرت بالرعب مسيرة شهر...

*"I have given five things not given to anyone before me: I have been given victory by way of terror (cast in the hearts the enemy) the distance of a month's journey..."*<sup>57</sup>

Allāh has also employed terror in order to aid the Prophet ﷺ and his companions by casting it into the hearts of their enemies as a recompense for their disbelief. He said,

﴿سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ﴾

*﴿We will cast terror into the hearts of those who disbelieve...﴾*<sup>58</sup>

Shaykh al-Islām ibn Taymiyyah also mentioned terrorising the disbelievers as one of the objectives of *Jihād* in and of itself, when he said, "... and there is a selective type of fighting for the purposes of increasing and exalting the religion, and terrorising the enemy, such as the battle of Tabūk and the likes of it."<sup>59</sup>

Sayyid Qutb<sup>60</sup> adds, "The objective, then, is to strike terror into the hearts of Allāh's enemies who are also the enemies of the advocates of Islām

<sup>57</sup> *Sahīh al-Bukhārī: Kitāb at-Tayyamum* (335), *Kitāb as-Salāh* (438), and *Sahīh Muslim*

<sup>58</sup> *Āl 'Imrān* (3):151

<sup>59</sup> *Majmū' al-Fatāwā* (2/358)

<sup>60</sup> Shaykh Ibn Jibreen (*Office of the Presidency of Islamic Research and Legal Verdicts*) said about him, "Sayyid Qutb (is) among the scholars of the Muslims and among the people of Da'wah. Allāh has brought benefit by (him) and through (him) He has guided many people." He (Sayyid Qutb) authored many influential books, a number of which have been translated into the English language, the most well-known amongst them being *Milestones* and his famous *Tafsīr, In the Shade of the Qur'ān*, which is one of the most popular Qur'ānic explanations in the English language. Amongst some of his most renowned (and prophetic) stances was his declaring, "Indeed our words will remain lifeless, barren, devoid of any

throughout the world, be they open with their hostility and known to the Muslim community, or others who may be discreet with their real feelings, not openly stating their hostile attitude to Islām. Allāh is certainly aware of their true feelings and sympathies. Such people are intimidated by the might of Islām even though they may not suffer its consequences directly. The Muslims are required to gather all the strength they can have so that they remain feared by other people. This is essential so that Allāh's word remains supreme and all submission is to Allāh alone."<sup>61</sup>

Therefore, in order for the Muslims to fulfil this obligation of *terrorising* the disbelievers, they are required to amass and demonstrate military capability,<sup>62</sup> comparable to today's concept of the *military deterrent*, apparent in Allāh's command:

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ﴾

*and prepare against them whatever you are able of power  
and of steeds of war...*<sup>63</sup>

In conjunction, the Muslims may also employ a military policy and tactics, such as those employed by the Messenger of Allāh ﷺ and his companions,

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passion, until we die as a result of these words, whereupon our words will suddenly spring to life and live on amongst the hearts that are dead, bringing them back to life as well..." (*Milestones*). He was subsequently sentenced to death by the Egyptian regime for his Islamic activism, and works, such as '*Milestones*'. On receiving his death sentence in court, he said, "*Al-Hamdulillāh* (all praise is for Allāh) I performed *Jihād* for fifteen years until I earned this *Shahādah* (martyrdom)." Sayyid Qutb was hung along with a number of his companions on August 29, 1966.

<sup>61</sup> S. Qutb, '*In the Shade of the Qur'ān*' 7/156

<sup>62</sup> However, it must be noted that this military capability must be amassed for the sake of Islām and not for the sake of regional, national, or political interests that have nothing whatsoever to do with Islām, but rather are controlled by the disbelievers and employed solely for their benefit(s). Furthermore, most of the time, these same military capabilities are actually used against Islām and the Muslims, such as is the case with the vast majority of the current 'Muslim' countries' militaries and their corrupt regimes.

<sup>63</sup> *Al-Anfāl* (8):60

to achieve the objective of terrorising Allāh's and their enemies. Tactics such as:

- Pre-emptively striking the disbelievers upon the receipt of intelligence suggesting they are preparing to attack the Muslims.
- In addition, they constantly reconnoitred and executed ambushes targeting any military column or trade caravan belonging to the Quraysh that they were able to reach.
- The Messenger of Allāh ﷺ also prepared and dispatched special operations units which neutralised key figures and incendiary elements from amongst the disbelievers.

Tactics that, when, and if, employed today by the Muslims would no doubt be blasted as *extremism*, 'not representing Islām', and a host of other unsavoury interpretations, by an abundance of western commentators, counter-terror and extremism experts, and *moderates*.

However, the Muslims need not be concerned about such accusations, condemnations, and attacks from those who are neither familiar with Islām, nor are they remotely interested in alleviating the Muslims' plight. Rather, these critics, from their own mouths, are admittedly open adversaries to the Muslims, and intent on the destruction of Islām. Whereas the Muslims are simply following the *Sunnah* of their beloved Prophet ﷺ, the one about whom Allāh the Most High said,

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ  
اللَّهَ كَثِيرًا ﴿٦٤﴾

***There has certainly been for you in the Messenger of Allāh an excellent example for anyone whose hope is in Allāh and the Last Day and [who] remembers Allāh often.***<sup>64</sup>

Furthermore, Allāh has commanded the believers to follow his example ﷺ, saying,

<sup>64</sup> Al-Ahzāb (33):21

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

***﴿Say [O Muhammad], “If you should love Allāh, then follow me. [So] Allāh will love you and forgive you your sins. And Allāh is Forgiving and Merciful.”﴾***<sup>65</sup>

Moreover, the world’s elite Special Forces units, many of which belong to western so-called ‘tolerant’, ‘just’ and ‘democratic’ nations, without exception, all subscribe to the very same tactics against their enemies (which today, are more often than not, the Muslims). This is clearly evident in the way they expend so much of their time and resources preparing, training for, researching and developing such tactics. As such, the hypocrisy of the one who supports and promotes this behaviour from western militaries and intelligence agencies, while condemning in the strongest possible terms the very same actions carried out by Muslims, becomes glaringly apparent. Perhaps it is because the Muslims are ‘terrorists’ and non-state actors there is a moral difference. However, people would do well to remember these same western nations were instrumental in the decline, division and eventual abolition of the Islamic Caliphate.<sup>66</sup> Not only that, but they continue work tirelessly to prevent **every** project, without exception, working to re-establish any semblance of a potential future Islamic state from achieving this.

In any event, if it is said that Muslims are ‘terrorists’, or that Islām is a religion of ‘terror’, there is little harm in the Muslims acceding to this point; for after all, they are completely justified in their terrorism, as Allāh has divinely legislated and commanded the believers with it. Although, if one wishes to uphold the dictates of fairness and justice, the same charges should be levelled against western governments along with their advocates and supporters, as they are guilty of perpetrating far worse acts than the Muslims

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<sup>65</sup> *Āl ‘Imrān* (3):31

<sup>66</sup> Namely, the Ottoman (‘*Uthmānī*’) Caliphate, officially abolished on 3<sup>rd</sup> March 1924, however, in reality had collapsed long before. It ended a near continuous succession of Islamic caliphates and dynasties dating back to the era of the companions of the Prophet Muhammad ﷺ more than 1,300 years earlier.

are, of are currently capable of. However, while the Muslims can cite religious and moral justifications for their terrorism, the West has no legitimate justification for their violent actions, except of course their desire to secure their own global interests. In addition, this is coupled with their contempt and hatred for Islām and the Muslims - a fact mentioned by Allāh when He said,

﴿لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ﴾

*﴿... they will not spare you [any] ruin. They wish you would have hardship. Hatred has already appeared from their mouths, and what their breasts conceal is greater.﴾*<sup>67</sup>

Therefore, in responding to such accusations, the Muslims are directed to a similar situation in the Qur'ān, when the Arabian polytheists complained that the Muslims were guilty of violating their laws by fighting in the 'sacred months'.<sup>68</sup> Allāh, the Exalted, relates,

﴿يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِندَ اللَّهِ ۚ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ﴾

*﴿They ask you about the sacred months - about fighting therein. Say, "Fighting therein is great [sin], but averting [people] from the way of Allāh and disbelief in Him and [preventing access to] al-Masjid al-Harām and the expulsion*

<sup>67</sup> Āl 'Imrān (3):118

<sup>68</sup> Traditionally and customarily there were to be no hostilities under any circumstances during the four sacred months

***of its people therefrom are greater [evil] in the sight of Allāh.  
And fitnah [disbelief] is greater than killing. ”﴿***<sup>69</sup>

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<sup>69</sup> *Al-Baqarah (2):217*

## **JIHĀD: JUST AND EQUAL RETALIATION**

Consequently, it ought to be declared to the disbelievers in the West, ‘even if the Muslims do err in their attacks against you, such as when people that should not have been, and could have been avoided, are harmed, what you and your governments are doing is even worse!’ Muslim men, women, children, and elderly are massacred indiscriminately without respite, such as is currently the case in more than a dozen Muslim countries. However, perhaps even more detrimental than this, many western countries<sup>70</sup> have adopted deliberate and systematic policies designed, such as the UK’s *Prevent*<sup>71</sup>, to strip away the religion of their Muslim inhabitants. Consequently, many of the ‘basic liberties and freedoms’ the West prides itself on, are withheld from the Muslims. Freedoms such as, the freedom to practice their religion in the way Allāh intended, freedom of thought, freedom of speech, freedom of dress, and more are all curtailed, ironically enough, in the name of freedom, tolerance, and western values. Freedoms

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<sup>70</sup> Although countries such as China and Burma are notable eastern examples of powers that operate systematic and relentless policies aimed at stripping away the religion, honour and dignity, of their Muslim inhabitants.

<sup>71</sup> *PREVENT* is one of four strands of the British Governments counter-terrorism CONTEST strategy. It requires public-sector employees to scrutinize their co-workers and customers/service users against a list of 22 risk factors (ERG22+) as laid out in CHANNEL’s Vulnerability Assessment. According to the BBC, it is thought that the annual budget for the programme is around £40m. Critics of the programme blast it for being ineffective, even counter-productive, and vilifying and criminalising the Muslim community. Refer to CAGE for more details on the PREVENT program.



and values western society prides itself on, and lauds over the uncivilised Muslims and citizens of ‘developing nations’. Freedoms that are rarely enjoyed by people of faith and colour, especially in the West; instead they are penalised for being different, and compelled, willingly or unwillingly, to integrate; assimilating into societies long infamous the world over, for their substantial past (and present) records detailing their ‘tolerance’ and ‘integration’ of foreign cultures and societies.

Who can forget the British Empires’ integration with the Native Americans? The West Africans they enslaved and transported thousands of miles to the Caribbean? The British’s tolerance of the Chinese who refused to buy their opium, their integration with the people of the Indian sub-continent during the days of the British Raj, and the ‘aboriginal’ people of Australia? In addition to their tolerance of the Irish who dared demand independence from British rule, not to mention their current integration and tolerance with the Muslims in Afghanistan, Iraq, and Syria?

The US, France, Germany, Spain, Portugal, and Russia, all have been guilty of similar exploits, albeit at different times and in slightly different manners. However, one fact remains the same; all of these western nations historically relied heavily on indiscriminate acts of violence and mass terrorism to achieve their political and economic goals. Facts that the Muslims of the Middle East, North Africa, and Caucuses can readily attest to, along with the Japanese of Hiroshima and Nagasaki, and the Jews of Nazi Germany. Today is little different, with many of these same nations currently relying on the same tactics to achieve their ambitions. For example, according to the *Council on Foreign Relations*, the US dropped 26,171 bombs in 2016, all of which targeted Muslim counties.<sup>72</sup> While Russian airstrikes alone (aside from their other lethal military support provided to the Syrian regime and her allies) have been responsible for more than 15,000 deaths in Syria between 30<sup>th</sup> September 2015 and 30<sup>th</sup> November 2017, according to the Syrian Observatory for Human Rights (SOHR).<sup>73</sup>

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<sup>72</sup> Breakdown: 12,192 in Syria; 12,095 in Iraq; 1,357 in Afghanistan; 496 in Libya; 35 in Yemen; 34 in Somalia; and 3 in Pakistan.

<sup>73</sup> Even worse than this, Russian government controlled Sputnik News bragged in 2016 that Russian Defence Minister Sergei Shoigu, claims that Russian warplanes have launched

***So what is the Islamic response to such aggression?***

The answer is found in the Book of Allāh, wherein He commands the believers,

﴿فَمَنْ اعْتَدَىٰ عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَىٰ عَلَيْكُمْ﴾

***﴿So whoever has assaulted you, then assault him in the same way that he has assaulted you ...﴾***<sup>74</sup>

﴿وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ﴾

***﴿And if you punish [an enemy, O believers], punish with an equivalent of that with which you were harmed.﴾***<sup>75</sup>

In the aforementioned verses, Allāh commands the believers to respond to the assaults of the disbelievers in, at least, a like-fashioned manner except if this would involve sin and disobedience to Allāh, as is stated by al-Qurtubī in his *Tafsīr*.<sup>76</sup> As such, Muslims are indisputably justified to treat countries such as the US, Britain, France, Russia, Israel, Iran, and China, in exactly the same way as they are currently treating Muslims in Afghanistan, Iraq, Syria, Yemen, Somalia, Mali, the Central African Republic (CAR), Chechnya, East Turkistan, Burma, and others. These Muslim countries are subject to regular assaults consisting of drone strikes, bombing campaigns, and ground incursions, by one or more of these (primarily Western) nations. The vast majority of those targeted and affected by this aggression and oppression are non-combatants, mostly consisting of women, children, elderly, and weak Muslims.

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71,000 airstrikes, eliminating 35,000 ‘terrorists’ since the beginning of their air campaign in Syria. (accessed online November 26<sup>th</sup> 2017) [Click here for link](#)

<sup>74</sup> *Al-Baqarah* (2):194

<sup>75</sup> *An-Nahl* (16):126

<sup>76</sup> Al-Qurtubī, *Jāmi’ al-Ahkām al-Qur’ān* (1/724-729), commentary on the verse 2:194

Shaykh al-Islām Ibn Taymiyyah clarifies the concept of *equal retaliation* in Islām explaining, “Verily, the retaliation in kind is a right for them. Therefore, it is permitted for them to perform it in order to restore their morale and to take revenge, yet they may decline it (i.e. this right) when patience is preferable. However, this is when the retaliation in kind would not result in any advance in the *Jihād* and when it would not increase their terror (to keep them away) from the likes of that. But if a widespread retaliation in kind would be an invitation for them towards *Īmān* (faith), or a preventative factor towards their aggression, then in this case, it becomes included in a form of establishing the *Hudūd*<sup>77</sup> (i.e. obligatory) and a (legitimate) *Sharī’ah*-based *Jihād*.”<sup>78</sup>

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<sup>77</sup> *Hudūd*, pl. of *Hadd*: Prescribed Islamic legal punishments

<sup>78</sup> Narrated by Ibn Muflih in *al-Furū’* (6/218). Also, see *al-Ikhtiyārāt* (5/521) of Shaykh Al-Islām Ibn Taymiyyah, in *The Clarification Regarding Intentionally Targeting Women and Children*, p.53. Also, *al-Fatāwā al-Kubrā* (4/610), in *Fiqh al-Jihād*, pgs.179&180

## ESTABLISHING A PROACTIVE AND DYNAMIC ISLAMIC DEFENCE MODEL

Furthering the above discussion clarifying the legitimacy of Muslim retaliation, logic and military strategy both, dictate a compelling case for the presently defensive Muslims to seize the initiative, becoming proactive in countering the global war on Islām. Thus, abandoning a passive, and at best, reactionary approach towards the unprecedented aggression against their religion, lives, wealth, and honour, they are currently being subjected to. Such a passive attitude, to date, has resulted in the disbelievers frequent assaults against the Muslims, and when the Muslims do resist, the recurring channelling of the *Mujāhidīn* into pockets of severely limited influence. These pockets are then managed and contained by the powerful disbelieving nations, herded in much the same way as a flock of sheep is from pasture to pasture before, at days end, finally being driven to its pen, as can be seen in the current situations in Syria and elsewhere.

Regrettably, such behaviour on the part of the Muslims is in stark contrast to the example displayed by the Messenger of Allāh ﷺ. Who, after being subject to a month-long siege and the severest attack the Muslim had faced until that point, resolved never to allow the Muslims to be put in such a precarious situation again, vowing, “*Now we will attack them, and they will not attack us.*”<sup>79</sup> Another sentiment the Muslims would do well to adopt, in

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<sup>79</sup> *Sahīh al-Bukhārī* (2/590)

conjunction with the Prophet's attitude ﷺ, is the well-known maxim; 'the best form of defence is a good offense'.

One may well ask, 'how is it possible that the disbelievers consistently manage to engineer and dictate the parameters of the conflict, so that they are able to contain the (majority of) violence within the confines of the Muslim's lands, whilst conveniently enjoying peace and security in their own lands, without any response on the part of the Muslims?'

Despite the answer to such a relevant question lying outside of the scope of this work, it is well worth the Muslims pondering over.

In any case, such passiveness on the part of the Muslims diametrically opposes the orders of Allāh to

﴿فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ﴾

*﴿... kill the polytheists wherever you find them, and capture them, besiege them, and sit in wait for them at every place of ambush﴾<sup>80</sup>*

And,

﴿فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ﴾

*﴿whoever has assaulted you, then assault him in the same way that he has assaulted you.﴾<sup>81</sup>*

Consequently, if the disbelievers continue to attack and plunder the wealth and resources of Muslims in their lands, then the Muslims should be expected to respond in, at least, a similar fashion, if not more, as a just and equal recompense to the formers aggression. What is more, even *if* the disbelievers were not busy assaulting the Muslims and their lands, fighting them would still be justified because of their disbelief in Allāh, and as a

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<sup>80</sup> At-Tawbah (9):5

<sup>81</sup> Al-Baqarah (2):194

preventative measure curtailing their ability to spread corruption, transgression, and oppression globally. Allāh informs the believers of this principle, and the consequences of leaving the disbelievers unchecked, when He said in *Sūrah al-Hajj*:

﴿الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهْجَمْتَ صَوَامِعُ وَبِيَعُ وَصَلَوَاتُ وَمَسَاجِدُ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا﴾

*﴿were it not that Allāh checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allāh is much mentioned [i.e., praised].﴾*<sup>82</sup>

Allāh then (rhetorically) asks the believers,

﴿وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَّنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَل لَّنَا مِنْ لَدُنْكَ نَصِيرًا﴾

*﴿And what is [the matter] with you that you fight not in the cause of Allāh and [for] the oppressed among men, women, and children who say, “Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?”﴾*<sup>83</sup>

Allāh, the Sublime, also details another reason the believers should initiate fighting the disbelievers, as He instructs the believers saying,

﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ﴾

<sup>82</sup> *Al-Hajj* (22):40

<sup>83</sup> *An-Nisā'* (4):75

***fight them until there is no fitnah and [until] the religion, all of it, is for Allāh***<sup>84</sup>

The commentators of the Qur’ān state that the word ‘*fitnah*’ in this verse refers to disbelief and polytheism. Therefore, the disbelievers are fought principally because of their disbelief in Allāh and His messenger ﷺ, and their arrogant refusal to submit to the authority of Allāh to have His laws govern His creation. In light of this, the Prophet ﷺ said,

أمرت أن أقاتل الناس حتى يشهدوا أن لا إله إلا الله، وأن محمدا رسول الله، ويقيموا الصلاة، ويؤتوا الزكاة، فإذا فعلوا ذلك عصموا مني دماءهم وأموالهم؛ إلا بحق الإسلام، وحسابهم على الله

*“I have been ordered to fight against the people until they testify that there is none worthy of worship except Allāh and that Muhammad is the Messenger of Allāh, establish the prayer and give the zakāh. Then, if they do that, their blood and wealth will be protected from me – except in accordance with the rights of Islām. And their reckoning will be with Allāh, the Exalted.”*<sup>85</sup>

Therefore, the Muslims have a number of divinely legislated clauses that rationalise them attacking the disbelievers. This is above and beyond their basic right to defend themselves, for in this global conflict their religion and very existence is at stake. Former UK Prime Minister Tony Blair<sup>86</sup>

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<sup>84</sup> *Al-Anfāl* (8):39

<sup>85</sup> *Sahīh al-Bukhārī, Sahīh Muslim, Sunan at-Tirmidhī, Sunan an-Nasā’ī, Sunan Abū Dawūd, Ibn Mājah, Musnad Ahmad, al-Bayhaqī, Ibn Hibbān, al-Darqutnī, and Muwatta’ Imām Mālik*

<sup>86</sup> Tony Blair, a millionaire and long-time member of *Labour Friends of Israel*, was Britain’s Prime Minister from 1997 to 2007 and was responsible for the UK Armed Forces participation in the Afghanistan (2001 - present) invasion and both Iraqi (1998 and 2003 - present) invasions, for the latter (2003 Iraq invasion) has been accused of war crimes. He claimed like George W. Bush Jr. that the decision to invade Iraq was because of God, stating in an interview (with Michael Parkinson broadcast on ITV1 [English Television5 channel] on 4<sup>th</sup> March 2006) , “I think if you have faith about these things, you realise that judgement is made by other people ... and if you believe in God, it’s made by God as well.” After stepping down from office in 2007, he was immediately appointed as Middle Eastern (Peace) envoy for the UN, EU, US, and Russia. He subsequently resigned from this post in 2015. He

highlighted this fact when he said, “We are fighting a war, but not just against terrorism but about how the world should govern itself in the early twenty-first century, about global values.”<sup>87</sup> While another former UK Prime Minister, David Cameron<sup>88</sup> described the conflict as being of an ‘existential’ nature.<sup>89</sup> So, if the very heads of the West are openly admitting that, for their civilization to exist and endure, they must fight the Muslims, then why are the Muslims not appreciating the magnitude of the conflict and fighting them with the same resolve?

Hence, in responding to this *existential* threat, it is essential that the Muslims view themselves not at individuals, or tribes, or as citizens of nation states, but as part of the wider Muslim community (*Ummah*) that comprises of every Muslim on earth. Thus, Muslims in the East and West share a faith-based connection superseding all other allegiances and loyalties. The Prophet ﷺ informed the believers of this phenomenon stating,

مثل المؤمنين في توادهم وتراحمهم وتعاطفهم مثل الجسد إذا اشتكى منه عضو تداعى له سائر الجسد بالسهر والحمى

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established *Tony Blair Associates*, the *Tony Blair Africa Governance Initiative*, and the *Tony Blair Faith Foundation*, which is used as a platform to promote his misguided understanding of how best to wage war against Islām.

<sup>87</sup> Tony Blair’s speech at the World Affairs Council in Los Angeles (1/8/2016). (Accessed online October 29<sup>th</sup> 2016). [Click here for link](#)

<sup>88</sup> David Cameron, a staunch supporter of the UK’s involvement in the 2003 Iraq invasion, and promoter of gay marriage, succeeded Gordon Brown, and was appointed as British Prime Minister in 2010. He proposed military action in Syria against Assad, after having earlier secured UK-backed military action in Libya, however was defeated in a House of Commons vote. Nevertheless, he was subsequently instrumental in the decision for the British Air Force to initiate airstrikes in both, Iraq and Syria, against ISIS targets. In 2011, he resigned as patron of the Jewish National Fund, and became the first British PM in over 100 years of the funds existence not to be patron of the fund. He stepped down in 2016 after losing the vote for the UK to remain in the European Union, was succeeded by the current Prime Minister Theresa May.

<sup>89</sup> *Middle East Eye* (online), Accessed July 2017. [Click here for link](#)



*“The similitude of the believers in their affection, mercy, and compassion for each other is that of a body. When any limb aches, the whole body reacts with sleeplessness and fever.”*<sup>90</sup>

This Islamic *brotherhood* practically translates as the Muslims in the West are struck with same feeling of pain and anguish that the Muslims in the East are experiencing, stirring them to take revenge on their brothers and sisters behalf. This is because they know that the Muslims in the East are powerless to retaliate against US, British, or Russian fighter jets that bomb their lands with impunity. Therefore, the Muslim in the West attacks a military installation, soldiers, or leader of the (offending) disbelievers in solidarity with his or her Muslim brethren, despite hundreds or thousands of kilometres separating them. They do this because they know that Allāh has said,

﴿وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً ۚ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ﴾

*fight against the disbelievers collectively as they fight against you collectively. And know that Allāh is with the righteous [who fear Him].*<sup>91</sup>

And,

﴿وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ إِلَّا تَفْعَلُوهُ تَكُن فِتْنَةً فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ﴾

*those who disbelieved are allies of one another. If you do not do so [i.e., ally yourselves with other believers], there will be fitnah [i.e., disbelief and oppression] on earth and great corruption.*<sup>92</sup>

They also recognise that one soldier beheaded on the streets of London has a greater impact on the global conflict than one thousand soldiers killed in the lands of the Muslims. So, if the Muslims are unable to connect with each

<sup>90</sup> *Sahīh al-Bukhārī* (5665) and *Sahīh Muslim* (2586)

<sup>91</sup> *At-Tawbah* (9):36

<sup>92</sup> *Al-Anfāl* (8):73

other physically, they are able to connect emotionally, spiritually, and conceptually, coordinating their efforts as part of a global *Jihādī* defensive strategy, akin to Abū Mus'ab as-Sūrī's<sup>93</sup> theory outlined in his work *The Global Islamic Resistance Call*.<sup>94</sup>

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<sup>93</sup> He name is said to be Mustafā ibn 'Abd al-Qādir Sitmaryam Nāsir, however he is more commonly known by the name Abū Mus'ab as-Sūrī, or his pen name, 'Umar 'Abd al-Hakīm. His current whereabouts is unknown, although he is thought to be imprisoned in Syria, after supposedly being handed over to the Syrian regime in the years following his 2005 arrest by the Pakistani intelligence agency in Quetta, Pakistan, although this is not confirmed. He is primarily known for his strategic literary works and lectures, most of which centred around the theme of *Jihād*; its analysis, theory, applications, tactics, management, and evolution in response to the trend and forces of globalisation in the 'New World'. Many western analysts consider his work *The Global Islamic Resistance Call* to be one of the three most important (contemporary) works on (and shaping) *Jihādī* strategy, along with Dr. Ayman adh-Dhawāhirī's *Fursān tahta ar-Rāyah an-Nabī* (*Knight's Under the Prophet's Banner*), and Abū Bakr an-Nājī's *Idārah at-Tawahhish* (*Management of Savagery*). Little has been written on Sūrī in the English language; however, B. Lia's *Architect of Global Jihad* provides an interesting insight into the life of as-Sūrī, and provides a partial translation of as-Sūrī's *The Global Islamic Resistance Call*, one of the few English translations of as-Sūrī's works to date.

<sup>94</sup> As-Sūrī, *Da'wah al-Muqawwimah al-Islāmiyah al-Ālamiyah*. A partial translation in the English language is available; however, it only contains approximately 100 pages, out of the 1600 page work

## PRACTICAL IMPLICATIONS

The preceding evidence from the Qur'ān and the *Sunnah* of His final Messenger Muhammad ﷺ, should serve as proof that, far from being prohibited, or *un-Islamic*, attacking the disbelievers in their counties is not only firmly sanctioned in Islām, but at times obligatory, according to the capability of the Muslims.

Having established this point, a number of questions arise:

- Even though such attacks are Islamically permissible, **should** the Muslims carry out such attacks?
- If Muslims do conduct such attacks;
  - i. How should these operations be carried out, and
  - ii. Who can, and should, be targeted by these operations?

In tackling the first question as to **should** the Muslims carry out such attacks, the legal status of *Jihād* must first be classified, according to the agreed upon tenets of Islamic Jurisprudence.

According to the consensus of Islamic scholars as stated by ibn an-Nuhhās,<sup>95</sup> *Jihād* alternates between a collective obligation<sup>96</sup> (which is its default

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<sup>95</sup> Refer to *Mashāri' al-Ashwāq*... pp.28-32, and pp.272-274 in the English translation. Also, refer to ibn Taymiyyah, *Majmū' al-Fatāwā* (28/184&185)

<sup>96</sup> *Fardh al-kifāyah* (فرض الكفاية): a collective obligation. The performance of which is obligatory for the (Islamic) community as a whole: if a sufficient number fulfil the duty, the

ruling), as in the case of ‘*Offensive Jihād*,’ and an individual obligation,<sup>97</sup> as is the case with ‘*Defensive Jihād*.’

Al-Qurtubī states in his *Tafsīr*, the Muslims wage an ‘*Offensive Jihād*’ “to call them (the disbelievers) to Islām, keep away their harm, to give victory to the religion of Allāh, until they enter Islām or pay *jizyah*.” Additionally, ibn an-Nuhās stated,<sup>98</sup> “The minimum participation in (*Offensive*) *Jihād* is once a year and more is always better. It is not allowed to have a year pass you by without any fighting except out of necessity like the weakness of Muslims and the great numbers of the enemy, or fear of extermination if you attack them first, or lack of provisions, or similar excuses. Otherwise, if there is no necessity it is not allowed to delay attacking the non-believers for more than a year – and this was the opinion of ash-Shāfi’ī and his companions.”<sup>99</sup>

Accordingly, the only question as to the obligatory nature regarding attacking the disbelievers in their countries, as part of an *offensive Jihādī strategy*, rests on the Muslims ability to prepare and conduct such operations.

However, when *Jihād* becomes defensive in nature, it evolves into an individual obligation as agreed upon by all Islamic scholars, and as clarified by Shaykh ‘Abdullāh ‘Azzām in his *fatwa*; ‘*In Defence of the Muslim Lands*’. This occurs in the following instances:

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rest are relieved of it; if the duty is not performed, all of the community is liable for punishment.

<sup>97</sup> *Fardh al-‘Ayn* (فرض العين): an individual obligation. The performance of which is obligatory for every individual (Muslim)

<sup>98</sup> *Imām ash-Shāfi’ī in Mashāri’ al-Ashwāq*...p.28, and p.272 in the English translation

<sup>99</sup> He is Muhammad ibn Idrīs ibn ‘Abbās ibn ‘Uthmān ibn Shāfi’ al-Qurayshī al-Muttalibī (from the family of the Prophet Muhammad ﷺ), born in Palestine as an orphan in the year 150 *hijrī*. However he spent his early years in Makkah wherein he memorised the Qur’ān and Mālik’s book, *al-Muwatta’*, and is reported to have started issuing legal verdicts at the age of fifteen. He was a student of both the *Mālikī* and *Hanafī* schools, however later went on to found his own school of Islamic jurisprudence, one of the four famous schools present today. Amongst his most famous students was Imām Ahmad ibn Hanbal, founder of the *Hanbalī* School. Imām ash-Shāfi’ī is considered as the founder of the sciences of Islamic Jurisprudence and wrote a number of important works on Islamic Jurisprudence, from amongst them *Al-Umm* and *Ar-Risālah*. He died in Rajab 204 *hijrī* in *al-Fustāt* (Old Cairo), Egypt.

1. If the disbelievers attack, or are preparing to attack, a land of the Muslims
2. If the rows meet in battle and they begin to approach each other<sup>100</sup>
3. If the leader of the Muslims calls a person or a people to *Jihād* then they must march forth

Although not mentioned is Shaykh ‘Abdullāh Azzām’s work, the scholars of Islamic Jurisprudence mention a further two categories:

4. If a Muslim possesses skills, than none can than he or she can fulfil, that the *Jihād* requires<sup>101</sup>
5. If the disbelievers capture, or imprison a group of Muslims (it becomes obligatory to free the prisoners utilising any means necessary)<sup>102</sup>

Therefore, to clearly can be deduced according to these criteria, that *Jihād* in this era is, without a doubt, an individual obligation on all able-bodied Muslims, and as Shaykh ‘Abdullāh ‘Azzām said; “By Allāh, If *Jihād* is not an individual obligation now, it will never be until the Day of Resurrection!”<sup>103</sup>

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<sup>100</sup> i.e. if a Muslim is present at the scene of a battle, it becomes obligatory upon him to fight and not flee

<sup>101</sup> *Ash-Sharh al-Mumtī*’ (8/10)

<sup>102</sup> The Messenger of Allāh ﷺ said,

فكروا العاني...

“Free the prisoner (of war)...” (*Sahīh al-Bukhārī*)

Likewise, *Imām* Abū Bakr bin al-‘Arabī ruled, “... if the Muslims are oppressed. In that case we need to secure their release until not a single eye among us blinks (even if we all die) or we spend all of our wealth in the process.” These are the opinions of Mālik and all the scholars, as cited by ibn an-Nuhās in *Mashāri’ al-Ashwāq*... p.248, and p.352 in the English translation. Also refer to *Tafsīr al-Qurtubī* (4/410-414), and his commentary on the verse 8:72

<sup>103</sup> Video lecture: ‘*JIHAD FARD AYN OR FARD KAFAAYAH (Sheikh Abdullah Azzam)*’, accessed July 2017. [Click here for link.](#)

At present, conducting operations against the disbelievers in their countries appears to fall clearly within the first and fifth categories. As for the first category, attacking the disbelievers aims at repelling, or deterring their harm. This may well be done, and is currently being done throughout the battlefields in many Muslim countries. However, perhaps, and Allāh knows best, a far more affective and economic method is for Muslims to prevent the disbelieving soldiers, by killing or injuring them, before they have even set off from their countries in order to attack the Muslims, rather than waiting for them to wreak their havoc on the Muslims once they have reached the Muslim's countries.<sup>104</sup>

The Messenger of Allāh ﷺ conducted many such operations when he received intelligence the disbelievers were planning to attack the Muslims. This was the case in the 'Expedition of Tabūk', in which he ﷺ marched from Madīnah into the Roman's territory (a march of approximately 1,250km) in order to prevent the Byzantium's from marching on Madīnah. A contemporary example of this occurred in the 2009 Fort Hood operation conducted by Nidal Hassan,<sup>105</sup> who single-handedly attacked a US army barracks, killing thirteen and wounding more than thirty US soldiers as they prepared to leave for Afghanistan.

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<sup>104</sup> While some respected scholars may hold the opinion that priority should be given to fighting the 'near enemy' by working to topple the current repressive regimes in the Muslim world, over attacking the 'far enemy' represented largely by the West. However, this approach appears to ignore an important fact - the reality that without enjoying the support of more powerful nations, all of these regimes remain in power because they are. For example, the Israeli, Afghani, Iraqi, Libyan, and Somali regimes could not exist without US support, the Syrian and Chechen regimes with Russian, and the Malian with French. Therefore, until the Muslim nations current corrupt regimes lose their supporters from the West, they will continue to oppress the Muslims in their regions, and even if they do fall, will immediately be replaced by another pro-western disbelieving regime. Hence, it becomes clear that they are merely obstacles placed between the Muslims and their real enemies.

<sup>105</sup> Nidal Malik Hassan, a Palestinian born in American (September 6<sup>th</sup>, 1970), who, whilst serving as a Major in US Army Medical Corps, opened fire in the Soldier Readiness Centre of Fort Hood, killing thirteen and injuring thirty-two US soldiers, after receiving notice of his imminent deployment to Afghanistan. His operation has been described as being 'the worst shooting ever to take place on an American military base.' He is currently awaiting execution after receiving the Death Penalty for his operation.

As for the case of securing the release of Muslim prisoners, a famous example took place when the Abbasid Caliph, al-Mu'tasim,<sup>106</sup> mobilised the entire Islamic army to face the Roman King at 'Amūriyah in the year 223 *hijrī* after he had mocked and slapped a woman in the face from amongst the Muslim prisoners. The Romans were dealt a crushing defeat because, in addition to the above (which may well have been 'the straw that broke the camel's back'), they had previously taken more than one thousand Muslim women, and a similar number of men as prisoners.<sup>107</sup> Contemporary examples are numerous; in Afghanistan for instance, the *Tālibān* routinely break their imprisoned brothers out of Afghani regime prisons. In addition, criminal gangs in the West also occasionally conduct these kinds of operations, to free their criminal associates, usually while the prisoner(s) is in transit.

Attacks, especially in which (western) disbelieving captives are taken, may also be employed to secure the release, or exchange of Muslim prisoners. A contemporary example took place in the 1999 hijacking of Indian Airlines flight IC-814. The passengers were subsequently exchanged unharmed ensuring the release of three high-ranking *Mujāhidīn*, who, at the time were in the custody of the Indian authorities. Another example was the 2006 operation in which Palestinian *Mujāhidīn* tunnelled into Jewish occupied Palestine from Gaza, killing two, injuring two, and capturing one Israeli soldier, Gilad Shalit. He was exchanged after more than five years in captivity, for the release of more than one thousand Muslim prisoners from the Israeli's prisons. While before his eventual release, three-hundred odd Palestinians were freed from Israeli prison in exchange for a DVD message from Shalit confirming that he was indeed still alive.

Therefore, after considering the question from these angles, it seems that attacking the disbelievers in their countries is, in fact, an obligation on the

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<sup>106</sup> He is Abī Ishāq, Muhammad al-Mu'tasim Billāh. He descended from 'Abdullāh ibn 'Abbās (the companions), and his father - Harūn ar-Rashīd, grandfather - al-Mahdī, and great grandfather - al-Mansūr, were all Caliphs. Ibn Kathīr related that it was narrated that he inflicted crushing defeats on the Romans, and "his passion was war, not sons, or anything else." (*Al-Bidāyah wa'n-Nihāyah*, 7/357) He died in the year 227 *hijrī*.

<sup>107</sup> Refer to ibn an-Nuhhās, *Mashāri' al-Ashwāq*... p.249, and *al-Bidāyah wa'n-Nihāyah*, (7/347-350)

Muslims from both, offensive and defensive perspectives. The only preventative factor barring the Muslims from undertaking such operations is their inability or weakness, as stated by scholars such as *Imām ash-Shāfi'ī*, *ibn an-Nuhhās*,<sup>108</sup> and *ibn Taymiyyah*, who state that (defensive) *Jihād* is carried out according to capability (i.e. unless one is physically incapable, there is no excuse).<sup>109</sup>

Consequently, the first question now ceases to be an enquiry as to **should** the Muslims attack the disbelievers in their countries, but rather that the Muslims are **required**, if they have the capability to do so, to perform such attacks and operations, and Allāh knows best.

<sup>108</sup> He said, "... It is not allowed to have a year pass you by without any fighting **except out of necessity** like the weakness of Muslims and the great numbers of the enemy, or fear of extermination if you attack them first, or lack of provisions, or similar excuses..." (*Mashāri' al-Ashwāq*... p. 28, and p.272 in the English translation)

<sup>109</sup> *Ibn Taymiyyah* states in '*al-Fatāwā al-Kubrā*' (4/608), "As for fighting in defence, it is the severest type of repelling the assailant from the religion and all things sacred - it is *Wājib* (an obligation) according to the consensus (of the Muslims). There is nothing more important after *Īmān* (belief in Allāh) than repelling the aggressor who seeks to corrupt both, the religious and worldly affairs, and there is no conditions laid down for its validity. Rather it is according to capability..."

In the Qur'ān, Allāh the Exalted mentions the reasons a believer may be exempted from participating in *Jihād* as following;

﴿لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَلَا عَلَى الْأَعْرَجِ حَرْجٌ وَلَا عَلَى الْمَرِيضِ حَرْجٌ﴾

﴿There is not upon the blind, the lame, or the ill any guilt [for remaining behind]

﴾. [Al-Fath (48):17]

Likewise, Allāh, the Exalted, mentions in another verse,

﴿لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ حَرْجٌ إِذَا نَصَحُوا

لِلَّهِ وَرَسُولِهِ﴾

﴿There is not upon the weak or upon the ill or upon those who do not find anything to spend any discomfort [i.e., guilt] when they are sincere to Allāh and His Messenger...﴾ [At-Tawbah (9):91]



## VALID TARGETS

Following, the question remains as to ‘how these operations should be carried out, and against whom’, which according to the preceding evidence, appears to be the real debate Muslims should be engaged in regarding the issue of attacks in West.

In answering these questions, the first point of reference for the believer, is, as always the Qur’ān. In it, Allāh has informed the believers,

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾

*﴿There has certainly been for you in the Messenger of Allāh  
an excellent example﴾*<sup>110</sup>

Therefore, in keeping with the verse’s import, the believers are duty bound to apply this principle to *Jihādī* operations, as well as every other facet of their spiritual, and daily lives.

An analysis of the Messenger of Allāh’s ﷺ *Jihād* against the disbelievers reveals that he and his companions conducted various types of operations. Amongst them were:<sup>111</sup>

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<sup>110</sup> *Al-Ahzāb* (33):21

<sup>111</sup> For detailed accounts of these military operations and the other expeditions during the lifetime of the Prophet ﷺ, refer to the biographical works on the life of the Messenger of

1. Pacifying operations, aimed at securing non-aggression pacts and alliances with the disbelieving tribes inhabiting the strategically important locations in the region, as well as those neighbouring the Islamic State. An example was the military pact the Muslims made with Banī Dhamrah, which was a direct result of the expedition of al-Abwāh, the first military outing the Muslims embarked upon, after Allāh permitted them to initiate fighting against the disbelievers.<sup>112</sup>
2. Defensive operations aimed at checking the advances of the disbelievers' armies towards the Islamic state in Madīnah, such as the battles of Badr, Uhud, and the Trench.
3. Operations aimed at spoiling and/or deterring the disbelievers from launching any offensive action against the Muslims, such as the battles of Dawmat al-Jandal, Mu'tah, and Tabūk, all conducted against the Byzantium's (Romans).
4. Psychological operations that struck at the morale and will to fight of the enemy, such as the operation of Na'im ibn Mas'ūd carried out during the Battle of the Trench, and the media campaign against the disbelievers

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Allāh ﷻ, such as those authored by al-Mubarakpuri (*The Sealed Nectar*), ibn Kathīr (*The Life of the Prophet Muhammad*), and as-Sallābī (*The Noble Life of the Prophet*). In addition, books such as ibn Kathīr's *The Battles of the Prophet* and as-Sallābī's *Battles of the Messenger* ﷺ [Arabic] deal exclusively with the military campaigns of the Messenger of Allāh. A. I. Akram's book *The Sword of Allāh: Khalid bin al-Waleed*' and Khan's '*General Khalid bin Waleed: Understanding the 7th Century Campaign against Sassanid Persian Empire from the Perspective of Operational Art*' are also beneficial works in this regard.

<sup>112</sup> According to the majority of scholars, *Jihād* was always obligatory upon the Muslims. However, prior to the Muslims migration to al-Madīnah, the *Jihād* was restricted to the *Jihād* of the tongue, defined by ibn an-Nuhhās as, "Waging *Jihād* against the disbelievers with the tongues is to make them hear that which they despise and which is hard upon them of satire, harsh words and the likes." (*Mashāri' al-Ashwāq*... p.25, and p.271 in the English translation)

*Jihād* (fighting) was then permitted in the case of the Muslims facing oppression. It was then made obligatory for the Muslims in situations of self-defence. Finally, Allāh commanded the believers to initiate fighting against the disbelievers for the sake of spreading the religion and its authority. (Refer to *Fiqh al-Jihād*... pp. 15-23)

principally led by the Muslims poets and companions of the Prophet ﷺ such as Hassān ibn Thābit.

5. Raids intended to kill and loot the enemy, thereby weakening their military and economic capabilities, such as those carried out by the group of Abū Basīr, and al-Muthanah ash-Shaybānī's campaign against the Persian Empire in Iraq.
6. Targeted assassinations designed to neutralise key enemy figures, particularly in the political, financial, media, and military fields, such as the assassinations of Ka'b ibn al-Ashraf, Khalid ibn Sufyān, and al-Aswad al-Ansī.<sup>113</sup>

As such, any operations carried out by the Muslims today should aim to conform to the practices of the Messenger of Allāh ﷺ and his companions in this regard. In addition, all reasonable attempts should be made to adhere to the general advice of the Prophet ﷺ concerning the intentional killing of women, children, and the elderly.<sup>114</sup> Furthermore, all attempts should be made to avoid physically harming Muslims living alongside the disbelievers in their countries, resulting from such attacks.<sup>115</sup>

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<sup>113</sup> K'ab ibn al-Ashraf was a wealthy Jew who would incite the disbelievers against the Muslims and write poetry satirising the Muslims. Khālīd ibn Sufyān al-Hadhhlī was a tribal chief who was mustering a force to attack the Muslims. While Aswad al-Ansī claimed to be a prophet, heading an apostate state in Yemen. In addition to these, the Prophet ﷺ also ordered the assassinations of a number of further individuals due to their influence and crimes against Islām. Refer to the biographical accounts of the Prophet Muhammad's ﷺ life, such as as-Sallābī's *The Noble Life of the Prophet ﷺ* (pp.1073-1087), also books such as ibn Taymiyyah's *Sārim al-Maslūl 'alā Shāim ar-Rasūl (The Drawn Sword against whoever Curses the Messenger)* for more details.

<sup>114</sup> Even though, there are instances when exemptions to this general principle apply, some of which will be covered shortly, if Allāh wills.

<sup>115</sup> This is despite the actions of the companions, such as when, during the battle of al-Masikh in the year 12 *hijrī*, two Muslims that were living amongst the disbelievers (of Iraq) were accidentally killed during the Muslims attack, 'Umar (ibn al-Khattāb) wanted to chastise the commander of the Muslim army. However, the Caliph Abū Bakr as-Siddīq responded to him saying, "That is what happens to people who live with the enemy in their lands." Ibn Kathīr commented on the incident saying, "and this is like what is in the *hadīth* (collected by Abū Dawūd, at-Tirmidhī, and an-Nasā'ī, in which the Prophet ﷺ said),

أنا بريء من كل مسلم يقيم بين أظهر المشركين

In addition to the general prohibition on the intentional targeting of women, children, and the elderly, the principle of avoiding otherwise Islamically permissible actions, in order to avert potential harm that would befall the Muslim's reputation, if such acts were carried out. An example of which is when the Messenger of Allāh ﷺ refused to allow his companions to kill 'Abdullāh ibn 'Ubay as-Salūl, the chief of the *Munāfiqīn* (hypocrites) in Madīnah. When 'Umar (ibn al-Khattāb)<sup>116</sup> requested permission to kill him, the Prophet ﷺ replied,

دعه، لا يتحدث الناس أنّ محمداً يقتل أصحابه

“Leave him; let not people say that Muhammad kills his companions.”<sup>117</sup>

Thus, even though the Prophet ﷺ was fully aware of 'Abdullāh ibn 'Ubay's hypocrisy (concealed disbelief) and enmity towards Islām and the Muslims, he refrained from killing him, so as to not tarnish the reputation and image of Islām.

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“I am free from every Muslim who lives amongst the polytheists.”

(Refer to *al-Bidāyah wa'n-Nihāyah*, 5/227, and *The Biography of Abu Bakr as-Sideeq*, p.599) Nevertheless, the believer is required to strive to act upon what is best, even if he is presented with a number of options that are all permissible, as indicated in the noble verse,

﴿وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾

﴿And do *Ihsān* (good), indeed Allāh loves the *Muhsinīn* (those who perfect their deeds).﴾

(2:195)

<sup>116</sup> He is Abū Hafs, *al-Farūq*, *Amīr al-Mu'minīn*, one of the 'ten promised Paradise', 'Umar ibn al-Khattāb, the second Caliph of Islām. He was a companion of the Prophet ﷺ from amongst the *Muhājirīn*. He and Abū Bakr *as-Siddīq* were considered the closest of companions of the Prophet ﷺ and his chief advisors. His life was extraordinarily influential and an example followed by Muslims around the globe until today. He was assassinated in the year 23 *hijrī* at the age of 63, by Abū Lu'lu' the Zoroastrian, after ruling the Islamic State for a little over ten and-a-half years. For biographies in the English language, refer to as-Suyūṭī's *The History of the Khalīfas who took the right way* and as-Sallābī's *'Umar ibn al-Khattāb: His Life and Times*, which is probably the best biographical account available in the English language, and Allāh knows best.

<sup>117</sup> *Sahīh Muslim* (6255)

The same principle may be applied in today's context wherein the deliberate targeting of women, children, the elderly (non-combatants), and places of worship, by the Muslims will, in many cases, have adverse effects far outweighing the potential gains of such operations. Another group possible to add to the above categories is that of those people not hostile towards Islām or the Muslims. Indeed some of them, far from displaying hostility, may even be of great benefit and assistance to the Muslims and their causes. Individuals such as the Prophet's ﷺ uncle and protector, Abū Tālib,<sup>118</sup> who defended and supported Muhammad ﷺ until he (Abū Tālib) died in the seventh year of the prophet-hood. Another individual like this was Mut'im ibn 'Adī,<sup>119</sup> who offered the Prophet ﷺ protection when he was returning to Makkah from Tā'if. About him, the Prophet ﷺ later would remark,

لو كان المطعم بن عدي حيا، ثم كلمني في هؤلاء النتنى، لتركهم له

*“Had Mut'im ibn 'Adī been alive, and he had spoken to me on behalf of these foul (creatures) [the prisoners of Badr], I would have freed them for him.”*<sup>120</sup>

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<sup>118</sup> He was the paternal uncle of the Prophet Muhammad ﷺ, who had raised him as a child after the death of Muhammad's ﷺ parents. He was extremely fond of the Prophet ﷺ as both a child and an adult, and after he received prophet-hood at the age of forty. He supported and defended the Prophet ﷺ against the plots of the Quraysh to harm him, and was ultimately besieged along with the Prophet ﷺ, his companions, and the members of their clan, the Banū Hāshim. Whilst in this condition, he eventually died, still a disbeliever, an event which greatly saddened the Prophet, in the same year as the Prophet's beloved wife Khadijah bint Khuwaylid passed away, in what the early Islamic historians and biographers referred to as *'The Year of Grief'*.

<sup>119</sup> He was one of Quraysh's leaders who died before Badr as a disbeliever. Nonetheless, through his noble disposition, he did two important things to help the cause of Islām. First, when the Prophet ﷺ returned from at-Tā'if, he entered Makkah under the protection of al-Mut'ib, who, along with his sons, escorted the Prophet ﷺ to the Ka'bah, where he announced that, since the Prophet ﷺ was under his protection, no one had right to harm him in the least. Second, he played an important role in bringing about the end to the infamous three-year siege of the Muslims, a siege that caused great hardship for the Prophet, his companions, and the members of the Banū Hishām clan. (Slightly abridged from *The Noble Life of the Prophet ﷺ* pgs. 1016&1017)

<sup>120</sup> *Sahīh al-Bukhārī: Kitāb Fardh al-Khums*, and *Sunan Abū Dawūd: Kitāb al-Jihād*, in *The Noble Life of the Prophet ﷺ*

It may be debated a similar principle could also apply concerning targeting disbelieving countries that have not been evident in their enmity towards Islām and the Muslims, nor have they committed any acts of aggression directed towards Muslims. It is possible to infer such an approach from the Prophet's ﷺ willingness to conduct peace treaties with disbelieving tribes, thus neutralising any potential harm from them while lessening the Muslims' enemies in the region. The Prophet Muhammad ﷺ was truly the epitome of balance, justice, and equity with the creation of Allāh, qualities evident in his reported statement, "I will put the sword into the sheath and the chest." <sup>121</sup> Meaning, when people conduct themselves appropriately, they see the side of the Prophet Muhammad ﷺ that Allāh described as

﴿رَحْمَةً لِّلْعَالَمِينَ﴾

﴿a mercy for all of the creation﴾, <sup>122</sup>

However when people are insistent upon disbelief, sin, and aggression, they are met, until they submit, with the sharp edge of the Muslims swords. Additionally, Shaykh ibn Taymiyyah said, "Therefore, whoever does not prevent the Muslims from establishing the religion of Allāh, the harm of his disbelief does not affect anyone apart from himself. Because of this (principle) the jurists said, 'Indeed the one who calls to an innovation (in Islām) contradicting the Book and the *Sunnah*, is punished with what the silent (innovator) is not punished with.'"<sup>123</sup>

Hence, while the Muslims possess both opportunity and ability, their attacks would do well to focus on military, law enforcement, political, and economic targets, or those who are openly and well known for their enmity towards Islām and the Muslims. As such, the third, fourth, fifth, and sixth categories of operations previously mentioned (p.21), are all applicable and feasible for the Muslims, especially those already residing in the disbelievers' countries.

<sup>121</sup> *al-Bidāyah wa'n-Nihāyah*

<sup>122</sup> *Al-Anbiyah* (21):107

<sup>123</sup> *as-Siyāsah as-Sharī'ah*, pgs. 159&160

As with all *Jihādī* operations in general, attacks in the disbelievers' countries should be no exception, to the rule that, when and wherever possible, all *Jihādī* operations should be utilized in furthering a broader global Islamic *Jihādī* strategy.<sup>124</sup> As Shaykh al-Islām ibn Taymiyyah said, "There is nothing more important after Īmān (belief in Allāh) than repelling the aggressor who seeks to corrupt both, the religious and worldly affairs."<sup>125</sup> Likewise, Allāh the Most High says,

﴿وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَّفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ﴾

***﴿if it were not for Allāh checking [some] people by means of others, the earth would have been corrupted, but Allāh is full of bounty to the worlds.﴾***<sup>126</sup>

Thus, cooperation should always be sought with individuals and groups working towards this noble purpose, as commanded by Allāh;

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى﴾

***﴿And cooperate in righteousness and piety.﴾***<sup>127</sup>

﴿وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾

***﴿And hold firmly to the rope of Allāh all together and do not become divided.﴾***<sup>128</sup>

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<sup>124</sup> A strategy aimed to defend first and foremost the religion of the Muslims, their honour, lands, blood, wealth, and natural resources. Additionally, revenge and deterrent should be considered as part of this strategy.

<sup>125</sup> Ibn Taymiyyah, '*al-Fatāwā al-Kubrā*' (4/608)

<sup>126</sup> *Al-Baqarah* (2):251

<sup>127</sup> *Al-Mā'idah* (5):2

<sup>128</sup> *Āl 'Imrān* (3):103

Some notable contemporary attacks, which appear to have conformed to the above principles, are evident in the following operations:

1. The 1981 assassination of the infamous Egyptian President, Anwar Sadat,<sup>129</sup> by Khālīd Islambouli and his companions from the *Islamic Jihād* group
2. The 2000 bombing of the USS Cole<sup>130</sup> in the port of Aden, Yemen
3. The 2001 assassination of Ahmad Shah Mas'ūd, the former political and military leader of the US-backed Northern Alliance apostate forces in Afghanistan<sup>131</sup>
4. The operation conducted by Roshonora Choudhry, who stabbed Iraq war supporter - British Member of Parliament (MP), Steven Timms in London, 2010
5. In the same year, inside Wakefield High-Security Prison (UK), former Bosnian-Serb army General Radislav Krstic, convicted and jailed for thirty-five years for his role in the 1995 Srebrenica massacre,<sup>132</sup> was

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<sup>129</sup> Anwar as-Sadat despised by many Muslims for his relationship with the illegitimate occupying Israeli regime, and subsequent Camp David Accords peace treaty with the Jews, recognising their legitimacy as a state, and angering and betraying Muslims the world over.

<sup>130</sup> The USS Cole was a US Navy guided-missile destroyer that was anchored in the Yemeni port of Aden for routine refuelling, when it was targeted by *al-Qā'idah* operatives who rammed the warship with an explosive laden dingy tearing a massive opening in the ship's hull, killing 17, and injuring 39 US Navy personnel.

<sup>131</sup> In the Soviet-Afghan conflict throughout the late 70's and 80's, Mas'ūd distinguished himself as a talented and formidable commander, much feared by Russian troops, and was nicknamed the 'Lion of Panshir' (named after the area that he operated in - the Panshir Valley). However, after the Russian defeat and withdrawal, he went on to fight against the emerging Tālibān Emirate, and effectively switch sides. According to Michael Scheuer, former chief of CIA 'bin Laden Unit', Mas'ūd received "financial and military aid from Iran, Russia, the United States, India, Uzbekistan, and some NATO countries" [to fight against the Tālibān]. (*Osama bin Laden*, p.127)

<sup>132</sup> The Srebrenica massacre, or genocide, was carried out by Serb forces in 1995, under the watch of Dutch UN 'Peacekeeping' forces, in which in excess of 8,100 Bosnian Muslims were murdered in a UN 'Safe-zone'. The massacre was perpetrated on the orders of Serb



stabbed multiple times and had his throat slashed by three Muslim prisoners, as a revenge for his crimes against the Muslims during the Bosnian-Serb/Croat war (1992-1996)

6. In 2013, Michael Adebolajo and Michael Adebowale rammed (in their car), and beheaded British soldier, Fusilier Lee Rigby,<sup>133</sup> near the Royal Artillery Barracks in Woolwich, London
7. In 2016, the Russian Ambassador to Turkey, Andrey Karlov, was assassinated as he gave a speech at the *Cagdas Sanat Mekezi* centre for modern arts in Ankara, Turkey. It was carried out by twenty-two year-old police officer Mevlut Mert Altintas, in response to Russian aggression in Syria
8. Additionally, in 2016 the French satirical magazine *Charlie Hebdo* was targeted after they published cartoons slandering the Prophet Muhammad ﷺ. During the operation, *Mujāhidīn* shot dead eleven of the magazine's staff including the cartoonists, as they attended an editorial meeting at the magazine's offices in Paris<sup>134</sup>

Such targets, although possibly proving slightly more challenging to strike than *softer*<sup>135</sup> targets, prove easier to justify in the minds of the public, both

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general Ratko Mladić. While Mladić is currently on trial at *The Hague*, Krstic was convicted for his part and jailed for 35 years.

<sup>133</sup> Lee Rigby belonged to the Royal Regiment of Fusiliers, an (armoured) infantry battalion, and had recently returned from combat in Afghanistan where he had served as a machine-gunner. At the time of his death, he was serving as a British Army recruiter.

<sup>134</sup> Shaykh ibn Taymiyyah states, "Certainly it is obligatory to kill the one, whether Muslim or disbeliever, who curses the Prophet ﷺ." Works such as al-Qādhī 'Iyādh's *ash-Shifā* (An English translation is available translated by Aisha Bewley, however in recent versions, the last section of the book dealing with the rulings related to those that curse Allāh, the Prophet ﷺ, and the companions has been deleted from the book), and ibn Taymiyyah's *as-Sārim al-Maslūl 'alā Shātīm ar-Rasūl* (translated as, *The Drawn Sword Against Whoever Curses the Messenger*) present the topic in detail, documenting the scholarly opinions and consensus regarding the killing of those who defame, describe with deficiencies, or curse the Prophet Muhammad ﷺ.

<sup>135</sup> i.e. so called 'civilian' targets. Although it must be noted that Islamic Jurisprudence does not recognise the term 'civilian', rather the terms 'combatant' and 'non-combatant' are used.

Muslims and disbelievers alike, and create more of an impact. Not to mention, being closer to the type of targets the Messenger of Allāh ﷺ and his companions pursued. Another important justification is that all of the aforementioned categories comprise of individuals and groups that the *Sharī'ah* not only sanctions, but also obliges their killing, because of the offenders' disbelief and blatant crimes against Islām.

With consideration to *how* these attacks are to be carried out, there are a number of means at the disposal of the Muslims today. Each having its own specific benefits and potential harms, which should be considered, along with a number of additional factors, by the people of knowledge, experience, and insight, prior to any such operation being undertaken.

Some of the more discriminate methods include targeted assassinations, such as those authorised by Messenger of Allāh ﷺ; these surgically targeted key individuals and criminals from amongst the disbelievers.<sup>136</sup> In general, this form of targeted operation greatly minimises *collateral damage* to members of the public and otherwise uninvolved parties. While more indiscriminate methods and techniques may be employed in situations or places in which there are not likely to be *innocents*, such as in military barracks or installations, political conferences, far-right anti-Islām demos and gatherings, and at offices similar to that of *Charlie Hebdo*, which present far less concern over the issue of collateral damage.

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The combatant, by default, is the adult male who is **capable** of fighting, even if he does not involve in actual combat. However, according to the majority opinion, if the women, child, and the elderly actually take part in combat, or directly support those who are, they forfeit their status of being among those prohibited from intentionally targeting. Refer to *The Clarification Regarding Intentionally Targeting Women and Children*, and *Essay Regarding the Basic Rule of the Blood, Wealth, and Honour of the Disbelievers* for further details.

<sup>136</sup> Examples of these assassinations are as follows:

- Heads of state - al-Aswad al-Anasī in Yemen
- Military leaders - Khālīd ibn Sufyān al-Hadhhlī
- Propagandists - K'ab ibn al-Ashraf the Jew
- Financiers - Abū Rāfi' the Jew
- Blasphemers - 'Asmān bint Marwān from Banū Khatamah, 'Abd al-'Uzzah and his two female singers from Makkah

Refer *The Noble life of the Prophet ﷺ* and *as-Sārim al-Maslūl 'alā Shātim ar-Rasūl ﷺ* for further details

Such targets, that exhibit clear and open hostility towards Islām and the Muslims, truthful members of the public, even if they do not agree with such operations on the part of the Muslims, would be hard pressed to argue on behalf of any victims belonging to the aforementioned categories. Thus, justification for the Muslims attacking such targets is clear and apparent, in both, religious texts as well as from a logical perspective, despite any attempts of western media to obscure motives behind such attacks. As opposed to (the majority of) attempts to justify apparently *random* mass attacks against *civilians* in the West.<sup>137</sup> As such, whilst there is the opportunity to pursue more lucrative targets, the neutralisation of which, it is presumed, would have a greater impact in favour of the Muslims in the contemporary global War against Islām, should be focused on, and Allāh knows best.

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<sup>137</sup> Which, as seen from some of the previously quoted texts, is not an impossible task, although largely has not been done by those who have conducted such attacks in the past, leading to widespread condemnation from disbelievers and Muslims alike. However, little research is required to highlight the daily massacres committed by the disbelievers against defenceless Muslims in several countries in the world today.

## SUMMARY

- The Messenger of Allāh ﷺ successively waged both offensive and defensive *Jihādī* operations against the disbelievers of his era. However, after the Battle of the Trench, all of his military operations were markedly offensive and aggressive in their nature.
- Even those, in which the Muslims were manoeuvring in order to counter, or block enemy attempts at marching on the Islamic State in al-Madīnah, adopted this pre-emptive and proactive attitude.
- The Prophet ﷺ also employed un-conventional methods of warfare, such as targeted assassinations, guerrilla tactics, economic, and psychological operations targeting vital and critical vulnerabilities of his enemies to weaken, and ultimately lead to their eventual defeat.
- Leaders, financiers, agitators and propagandists, and blasphemers, were all fair game, and were subsequently singled-out for specific operations, carried out in many cases, by small special operations units.
- The companions of the Prophet ﷺ and those generations following them in both, their understanding and application of Islām, adopted and promoted the methods they were taught by Muhammad ﷺ and his companions.

- Today the Muslims are engaged in a conflict, which is in its essence, is an existential defensive struggle, obliging all Muslims to participate according to their capabilities.
- The contemporary conflict is undeniably global in its nature.
- Therefore, attacks against the disbelievers, and in particular, those hostile towards Islām and the Muslims are legitimate targets wherever they are present - on the battlefield or elsewhere. Therefore, as part of a global *Jihād*, disbelievers should be targeted whenever, and wherever there lays a recognisable benefit to the Muslims by doing so.
- Such targets could include (although are not restricted to) leaders; financial, political, inciters, policy makers, and media figures; blasphemers; and military and law-enforcement personnel. Individual or groups clearly linked to the War on Islām.
- However, the Muslims should aim to avoid where possible, targeting women, children, the elderly, those decidedly un-hostile towards Islām and the Muslims, and places of worship.
- Whenever possible, the Islamic, logical, and moral justification and rational should precede, accompany, and follow up such operations. Thus reinforcing in the minds of Muslims and disbelievers alike the Islamic perspective and response to aggression and hostility against Islām and the Muslims.

## CONCLUSION<sup>138</sup>

There is no doubt that there is an on-going global conflict underway, encompassing East and West, Muslim and disbeliever. None is spared from it, as was demonstrated by former US President George Bush Jr. when he arrogantly stated, “You are (either) with us, or with the terrorists.” The battlefields of this conflict are overt in some places, wherein the conflict is decidedly military in nature, while covert in others although no less in danger, such as in the West, wherein the conflict is manifested through a war of narratives, media, and *hearts and minds*.

This war of narratives and *hearts and minds*, which Muslims in the West are currently facing the brunt of, is essentially an attempt by the West to impose their version of ‘Islām’, or narrative, upon the Muslims. Redefining the Islamic identity, what is Islamically permissible versus the impermissible, and essentially what the *Islamic perspective* ought to be on any given number of issues. The former UK Prime Minister David Cameron, underscored this when he said, “And that is rather like when we were fighting communism in the Cold War: it’s a battle of our values and our narrative against their values and their narrative, [...] as well as the military end of the conflict.”<sup>139</sup>

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<sup>138</sup> This essay has in no way been an exhaustive work on the issue, and as such, has not addressed the prevalent misconceptions surrounding the issues raised. For a more detailed work on the subject of (contemporary) misconceptions surrounding *Jihād*, please refer to *Clarifying the Misconceptions Surrounding Jihād* (soon to be released by the permission of Allāh).

<sup>139</sup> *Politics Home*, (online) accessed July 2017. [Click here for link.](#)

There is no doubt that the issue of *Jihād* is at the forefront of this campaign, with the West trying to declare that this integral part of Islām is merely restricted to purification of the soul. While aspects related to fighting the disbelievers, whether as a means to spread the religion, or as a means of self-defence, have now become *un-Islamic*, barbaric, and an *extreme* and warped interpretation, or corruption, of the ‘peaceful Islamic faith’. This *peaceful* and deceptive narrative is imposed upon the defenceless western Muslims, despite their own weapons of mass destruction proliferation and bulging *defence* budgets.

However, as demonstrated through a brief analysis Quranic verses, coupled with the actions of the Messenger of Allāh ﷺ and his companions, the West’s narrative could not be further from the truth. *Jihād*’s nature is inherently aggressive, whether for the purposes of offense or defence. Likewise, an integral part of *Jihād* is attacking the disbelievers in their territory, before they are even able to reach the Muslims territories, as demonstrated by the Prophet’s conduct ﷺ.

Therefore, it is high time the Muslims acquaint themselves with the Islamic perspective, as documented in the Qur’ān, *Sunnah*, and understanding of the Prophet’s ﷺ companions and those who followed them. As a result, the Muslims will be equipped to begin to go on the offensive in the war of narratives, defending Islām from the lies and aggression of the West. Thus, enabling them to respond to the call of Allāh; assuming their positions as true defenders of the faith in the global *War on Islām*, and Allāh knows best.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾

**﴿O you who have believed, persevere and endure and remain stationed and fear Allāh that you may be successful.﴾<sup>140</sup>**

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<sup>140</sup> *Āl ‘Imrān* (3):200. In *Tafsīr ibn Kathīr* (2/360&361), at-Tabarī (7/502) relates regarding this verse, that al-Hasan al-Basrī said, “The believers are commanded to be patient in the religion that Allāh chose for them - Islām. They are not allowed to abandon it in times of

‘Abdullāh ash-Shaybānī

13<sup>th</sup> Muharram 1438 *hijrī* / 4<sup>th</sup> October 2017

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comfort or hardship, ease or calamity, until they die as Muslims. They are also commanded to endure against their enemies, those who hid the truth about their religion.” In *al-Jāmi’ al-Ahkām al-Qur’ān* (2/658), *al-Qurtubī* comments that ‘**endure**’ means to compete with your enemies in patience, (and outdo them in it)



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